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CONTENTS OF VOLUME LVII

NOVEMBER, 1945

Page

The Need for Theology in Religious Education 1
Prof. Rachel Henderlite, M. A., Richmond, Va.

The Purpose of Luke 15
Prof. Otto A. Piper, Lic. Th., D. D., Princeton, N. J.

Calvin's Theory of the Relation of Church and State 25
Rev. Elwyn Allen Smith, Ph. D., Washington, D. C.

America Looks Abroad 40
Rev. H. Kerr Taylor, D. D., Nashville, Tenn.

Changeless Verities 48
Prof. Herman H. Horne, Ph. D., New York, N. Y.

Book Reviews 54

FEBRUARY, 1946

Benjamin Mosby Smith as Seminary Professor—The Early Years 87
Prof. Francis R. Flournoy, A. M., Ph. D., Emporia, Kan.

Jesus and His Bible 111
Robert E. Speer, D. D., LL. D., Litt. D., Lakeville, Conn.

The Christology of Paul 121
Rev. Ralph G. Turnbull, M. A., Th. M., Philadelphia, Pa.

Apothecary to the Parsons 139
Rev. Bernard E. Bain, Lynchburg, Va.

Book Reviews 145

MAY, 1946

Benjamin Mosby Smith During the Reconstruction Years 173
Prof. Francis R. Flournoy, A. M., Ph. D., Emporia, Kan.

The 1946 Version of the New Testament—From a Reader's Point of View 202
Rev. P. Frank Price, D. D., Florence, S. C.

"Such Things as I have Lived Through" 218
Rev. John D. MacLeod, Jr., Th. M., Carolina Beach, N. C.

The Religious Situation in Czechoslovakia 226
Rennie Smith, B. Sc., Warlingham, England.

BookReviews 234

AUGUST, 1946

Benjamin Mosby Smith as a Seminary Professor: The Later Years 263
Prof. Francis R. Flournoy, A. M., Ph. D., Emporia, Kan.

"He Descended into Hell" 298
Robert B. Woodworth, D. Sc., Burlington, W. Va.

The Ascension in Paul's Christology 303
Rev. Ralph G. Turnbull, M. A., Th. M., Philadelphia, Pa.

The Moods of Paul 320
Rev. R. Wilbur Cousar, Th. M., D. D., Chattanooga, Tenn.

Book Reviews 330

THE UNION SEMINARY REVIEW

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THE NEED FOR THEOLOGY IN RELIGIOUS EDUCATION*

By Rachel Henderlite, M. A.,
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It is with singular pleasure that I take this opportunity of speaking to you tonight. It has long been a desire of mine to express to you, and through you to our Church, my great appreciation of the honor you have bestowed upon me in allowing me to be associated with you in the work of training the leadership of our Church.

It occurs to me that this is a time when to be at a center of the educational work of the Church is the greatest opportunity that can come to one in the service of his generation. For in a day when the philosophies of the world are battling for their lives it is peculiarly necessary for the Christian religion to be alert to the danger which threatens it, and for Christian leaders to be aware that not by arms will Christianity be sustained but by a clarification and revitalization of its message. We who are Christians know, in the midst of such catastrophic events, that we are representatives of a more than human movement and that nothing man can do will add to or detract from its magnitude, and that it is not therefore our task to enforce but to make plain. This brings to us a humbling realization of our inadequacy for the task of the Christian Church

*Inaugural address, delivered in Virginia Hall of the General Assembly's Training School, Richmond, Va., on Tuesday evening, April 17, 1945.

on earth. If it could be done with guns and tanks we could mobilize our forces and with God on our side could comfort ourselves with the assurance of success.

But the job of the Christian Church is not to be accomplished thus. The gospel message which it is ours to bring is a gospel of peace, a truth about the nature of the world and the rulership of the world, a truth that goes down deep into the substructure of the earth. It is not something to be fought about on battlefields but a fact to be made clear and to be acted upon. It is perhaps the supreme task of the Church to be very sure of its message for the world and to live in the world on the basis of that message—criticizing, leavening, calling the world to see and to share its supreme understanding of God.

If this is the task of the Church, it must likewise be the task of the institutions that undertake to train the leadership of the Church. If our work is to spread the gospel, then one of the callings of the Church is to be an educational agency with the objectives of making that gospel so clear that men cannot resist its call. Our leadership must have a clarity of understanding and an enthusiasm of commitment that will brook no discouragement or defeat. And our techniques of working with people and our materials of religious education must be rooted in the same message which we proclaim. As a school of religious education it is our high privilege to work toward those ends. It is my conviction, therefore, that there must be a greater concern for the theology of religious education; that the most immediate task before those who are responsible for the educational work of the Church is to re-examine their presentation of the Church's message; that there is a need for theology in religious education.

Education has been defined by Dr. Paul Vieth as "Society's effort to bring its individual members into appreciative understanding of its culture and competent participation in its life, and to help them to contribute to its improvement." Education is not made Christian education by the addition of the word *Christian* to this definition. It is not just understanding of the Christian phases of its culture and participation in its religious life. Religion,

says Dr. Vieth, is not another brick to be added to the structure, but religion is leaven. It permeates the whole and changes the character of the whole. "Christian Education is therefore," in Dr. Vieth's definition, "the Christian society's effort (and I take it that an acceptable paraphrase is 'Church') to bring its individual members into appreciative understanding of its culture, commitment to its belief in and loyalty to Christ, and competent and creative participation in its life." In a sense, then, the whole program of the Church is properly termed Christian education, and the task as outlined is obviously far too great to be *delegated* to the hands of the professional religious educator. It is a task for the Church as a whole. It is generally recognized that much of the thing the Church is striving to give will be *caught* and not *taught*. In the life of the group as a whole, in their work and their worship together, much of this heritage will be passed on and something of this commitment and participation will be brought about. But there is a need also for an organized educational program within the Church—for school activities which seek to achieve a specific objective in terms of character building and familiarity with the history and beliefs of the Church. This need has been recognized, and there has arisen in answer to it an elaborate school organization and an extensive literature of religious education. The danger now is that the school may assert its independence from the Church, that it may set itself up as a separate entity, as an opposing organization, even. The tendency that is becoming very widespread is the tendency for the educational concern of the school to outweigh the religious concern.

Thus the textbooks of religious education have, in many cases, been prepared by educators and not theologians—by people trained only in teachers' colleges and not in seminaries; the theological content of the literature has often been questionable or non-existent; and the techniques and methods of religious education have many times been based on educational philosophies that are secular rather than Christian. The educational leaders of the Church have too often been concerned with ways of teaching children without sufficient concern for what we have taught them. We have to recognize

with a certain sadness the truth in the quip: "It is a proud thing to say: 'I taught him'—and a wise one not to specify what."[1]

It is my contention that religious educators must continue to think of themselves as a part—an essential part—of the program of the Church, that they must see their task as that of doing educationally what the Church is seeking to do for its growing members in a variety of ways. This is not a new idea. There has always been a great group of religious educators who have seen the task of religious education in its essential relationship to the message of the Christian Church. To be sure, they have sometimes been less outspoken than the groups which have, at the one extreme, concentrated on methods and techniques and the groups which have, at the other extreme, insisted on indoctrination. But there has been in the last few years, even in these extreme groups, an increasing recognition of the contribution that each can make to the other, and a great deal of study as to what should be the exact relationship of theology and religious education. This attitude has been reflected in many books and magazine articles of current interest. Thus as far back as 1940 the convention theme for the Religious Education Association was "A Theology Relevant for Religious Education." As recently as 1945 the International Council of Religious Education is summoning its constituents to a re-study of the theological and philosophical bases of religious education.

It is not as one coming to an unexplored problem, therefore, that I come to you with my thinking on this matter but in full awareness of the fact that this is a question of vital concern to large groups of people. The two things I wish to say are: first, that religious educators must be aware that it is their task to pass on the content of the Christian faith; and, second, that they must establish their techniques and methods on an educational philosophy which will understand God and man and the world in basically Christian terms.

When I speak of the importance of theology as the content of religious education, I am aware of the necessity for clarifying my position. Perhaps I can present my viewpoint by coming to it negatively first of all. I am not advocating a catechetical trans-

[1]Jacques Barzun, *What Is Teaching?*

mission of a body of belief which when glibly repeated transforms one thereby into a Christian. I am not for a moment saying that to know intellectually, to give verbal assent to, a certain body of doctrine is the only condition of salvation. And I do not feel called upon to define the minimum essentials of the Christian faith. A minimum has never been enough on which to build a life, or a Church. Nor do I consider it my task to formulate a creed to which religious education must subscribe. The Church has varied widely in its statement of the basic beliefs down through the years. It has been a characteristic of the Christian Church that it can admit that no one statement of our belief can encompass the whole truth; it can look back at its own history and perceive that it has stressed now one aspect of the nature of God and now another.

There is, on the other hand, a certain point of view to which the Christian religion has found itself continually returning—the point of view that this religion of ours has in it a transcendent quality that is beyond our comprehension. We may call it *supernatural* in contrast to the *natural*. We may call it *otherworldly*. It is something of what Rudolf Otto in his *Idea of the Holy* has called *mysterium tremendum*. It is primarily our insistence that God is not only immanent in His world but transcendent to it and continually acting upon it. It is this basic idea that has been ignored by liberal Protestant theology of the last century. It is this idea that has been denied by the philosophy of progressive education. It has therefore never been sufficiently recognized by the liberal religious education movement, which sprang from the union of these two. But it does affect the whole content of religious teaching and the basic philosophy of Christian education, and when we have taught without it, we have missed the heart of Christian education. It is perhaps the lack of this transcendent quality that gives Dr. Douglas Clyde Macintosh ground for asking: "Can it be that what religious education has been doing has been inoculating our young people with a very mild form of religion which has made them all but immune to the more acute and dynamic form?"[2]

Let me take, for example, the Christian teaching about God. In our own day God is variously defined by current philosophies

[2]*Personal Religion.* New York: Charles Scribner's Sons. 1942. P. 314.

and religions. To John Dewey, God is "the unity of all ideal ends."[3] To Hugh Hartshorne, God is "the larger reality on which men believe themselves and their values to depend."[4] Henry Nelson Wieman thinks of God as the "tendency of nature to support or produce movement toward perfection."[5] Central to the Christian religion has been the teaching about God that has come to us from the Old Testament and from the revelation in Jesus Christ. It has been the conviction of Christian men and women down through the ages that God is Creator and Sustainer of our world, the ultimate reality, the source of all being, self-sufficient; that He creates, and is within the thing He creates, but that He is always apart from it, transcendent to it and always acting upon it; that He is good and the author only of good to men; primarily that He is a Person and that that Person is love. Much of this conception we have included in our phrase "the Fatherhood of God." These are things that Christians know to be true about God, that as Christian teachers we can always affirm about God, and which we can teach our children to build their lives upon. And as we teach them we must teach humbly, and yet confidently, aware that these are only a beginning of the things we should be able to say about God, aware that these words do not circumscribe God but only point in the direction in which our children will find God. These are truths about God which will not have to be unlearned as the child learns to know more about the world. They are, moreover, conceptions so vital that we dare not freeze them into set formulas but must say them carefully in words that will be understood by children. We must be aware that it is not the words that are important but the magnificent conception of God which they suggest; and we must know that we shall not succeed in our task at all if we be not willing to cut it down to the size of the children we teach and state it progressively in terms of their increasing understanding. The primary job of Christian

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[3]John Dewey, *A Common Faith.* New Haven: Yale University Press, 1934. P. 42.

[4]Hugh Harshorne, "Need for Fresh Study of Childhood Religion." *Religious Education,* xxxiv (1939). P. 9.

[5]Edgar Sheffield Brightman, *A Philosophy of Religion.* New York: Prentice-Hall, Inc. 1940. P. 152.

education is to present to growing persons an understanding of the Christian God.

This transcendent nature of the Christian religion can be illustrated also in what it has to say about the nature of man, and this too is necessary for Christian Education. Made in the image of God with all the possibility of spiritual maturity that the phrase suggests, a moral being, endowed with moral responsibility and the freedom to act in accordance with his own decision, man is a dual creature, an amphibian, if you like, a creature of two worlds,—fashioned as part of this physical world but called continually above this natural state to be a son of God. But the transcendent nature of the Christian religion makes it necessary to say also the things that theologians have reiterated down through the ages, about the sinfulness of man, his self-will and rebellion, his dependence upon God which renders him continually less than man when he persists—as he does persist—in asserting an independent manhood. What we see of man is not the whole of man. There is an element which transcends this world, a freedom which lifts him out of the physical world of which he is a part—and it is in this very area of freedom that man's sinfulness lies. For man to persist in asserting himself as independent, for him to allow his life to be controlled by immediate egoistic desires, for him to be swayed now by this and now by that impulse, for man to claim freedom and at the same time refuse the responsibilities of freedom—these attitudes at least must be recognized as constituting sin. Like the spiritual nature of man, his sinfulness too has an element of mystery which is beyond our comprehension, and sin too must be talked about humbly. We must not be content to use words glibly and thus cover up meanings that are essential to a Christian understanding of man. There is a truth about sin that is so big that theologians must work hard to make its meaning clear. That we have largely failed at this point is suggested by the way laymen and educators have shied away from the concept of sin. There is a delightful and familiar story told on Calvin Coolidge that one day when he went to church alone, he was greeted on his return by the query from Mrs. Coolidge, 'And what was the sermon about today?" Mr. Coolidge, in his usual monosyllabic approach

to life, replied, "Sin." Then Mrs. Coolidge, in what must have been a lifelong attempt to keep the conversation going in the family, gently persisted, "And what did the preacher have to say about sin?" To which her husband replied in characteristic fashion, "He was against it." Religious educators have often been "against" sin. A few years ago one of them wrote: "Most religious educators can discuss intelligently the subject of man without any expressed need for the terms soul, fall of man, sin, grace, salvation."[6] If it be true that the words are not necessary, one must make doubly sure that the meanings be not lost. There seems to me no doubt that changes which occur in a person's life can be expressed both psychologically and theologically. The way a thing happens inside a person can be explained by the laws of human behaviour, just as truly as the reason why it happens can be explained by theology. Our danger is that we will let one explanation deny the other. If it is a truth for theology, it will also be a truth for religious education which can be translated into words that laymen can take hold of. One of the big contributions that theology can make to education is to give it a larger understanding of human nature—to help a child to see the tremendous spiritual possibilities that there are for him, to help him to know that he is dependent upon God for his true spiritual destiny, and to help him to come to some comprehension of sin as a force to be reckoned with.

A third conception that will be necessarily affected by a recognition of this transcendent element in the Christian religion—and this is of course the heart of the matter for the Christian—is that Jesus Christ is the Son of God. The *Christian Observer* a few weeks ago carried the story of two women on a London street. An airplane passed overhead and one of the women looked up apprehensively and prepared to duck into a nearby air-aid shelter. "Oh, it's all right, dearie," said the other. "It's one of those old-fashioned planes with a man in it." The Christian religion persists in being old-fashioned. It too has a man in it. But there is another truth that the Christian religion has insisted on. Though the Christ

[6]Stewart G. Cole, "Where Religious Education and Theology Meet." *Religious Education,* xxxv (1940). P. 21.

lived in Galilee as a man, the Christian faith holds that He was God incarnate. Through him God entered the stream of history and lived and taught the way of life. Somehow, we make no pretense of knowing how God, by coming down into our lives, making Himself by His very goodness the object of the hate of man, by submitting Himself to their desires and rising triumphant to death itself,—somehow, by the cross of Christ, God has effected "a mighty action for the salvation of man." This is the doctrine that is always necessary as a supplement to the other two doctrines of God and man. For the glory of the Christian God is that picture of Him coming down into history because of His sublime compassion for the man He had created, freeing man from that burden of self-will and rebellion and lifting him up into the sphere of sonship for which he had been created. A part of the content of our Christian religious education must be a picture of this Jesus revealing God as the friend of man, showing life as a beautiful and joyous thing; and a great part of the content must be Christ the Saviour of men, and the need for commitment and surrender to Him if man is to come into any part of his heritage as a son of God.

The second need of religious education for an adequate theology is found in the area of methods and techniques. The central issue in religious education may be expressed as a question of theological content, but the theology is ultimately reflected in method. The question now is one of the goal of religious education and how this goal may be reached. If our goal is, as Dr. Veith said, "appreciative understanding of the culture of the Christian society, commitment to its belief in and loyalty to Christ, and competent and creative participation in its life," then it is not enough to talk in terms of the natural growth of the individual and salvation by education. A statement of the goal in terms of commitment brings in at once the issue of evangelism and the meaning of conversion. It is here that theology makes a contribution to the method of religious education by its definition of the human material with which education has to deal. The question at stake is put rather simply by the little booklet called *Christian Education Today:* "Is man an animal which has acquired a degree of skill and cunning:

or is he an intelligent rational being, able to control his desires and passions? Is he arbiter of his own destiny, or the bearer of obligations and responsibilities that are inherent in the structure of reality? Is he the creature of impersonal forces or a child of God?"[7]

On the answer to these questions depend the methods of religious education. When religious education has followed the humanistic philosophy and found man the supreme good, salvation has been sought in natural growth and development. In that school of thought it is believed that Christian character may be achieved by the establishment of habits of action and attitude. Courtesy is to be taught by the repetition of acts of courtesy, honesty by the continual practice of acting honestly in immediate situations. Man has been treated as a bundle of habits, a conglomerate of instinctive reactions that must be trained by immediate rewards and punishments. We trained our Boston Bull puppy so. If man is autonomous and the arbiter of his own destiny, there can be no question of commitment at all. There is nothing beyond him to be committed to.

But the Christian religion has not been content with this idea of man. Its theology has insisted that man is made in the image of God and that he does transcend this earthly, physical life. But its theology has also insisted that man is characterized by sin. Therefore the Christian church has included in its education the idea of evangelism. At times evangelism has been seen as the whole of education. There was a period in New England theology when the educational program of the church was completely incidental and preparatory to conversion. So vividly was seen the sin of man, and so dynamic and cataclysmic the act of God upon him in conversion, that the only task that the church could perform was that of making the soul *anxious* for this divine favor by unfolding the great plan of salvation and man's own utter worthlessness. Education was preparation for this and nothing more. But there was no real place for childhood in such a scheme as this. The child was treated as a miniature adult already guilty of sin

[7]*Christian Education Today.* A Statement of Basic Philosophy. International Council of Religious Education. Chicago. 1940.

and in need of cleansing. There was no understanding of the fact that a child may grow up from his very babyhood with a love for Christ and a desire to follow Him. There was no recognition of the experience of most of us who have grown up in Christian homes and who have never known the time when we have ceased to be depraved sinners and have become children of God.

More recently the Christian church has come to a different conception of its educational task. About a hundred years ago Horace Bushnell in his *Christian Nurture*[8] brought back into Christian thought a broader understanding of the relationship of the child to the church. Bushnell has often been thought of as the originator of that concept of education which denies the need for conversion. From my own study of him, however, it seems clear to me that Bushnell represented a viewpoint which in its understanding of the nature of man is essentially in line with the traditional affirmation of the Christian faith. Bushnell did not deny the sinfulness of man but he did believe that regeneration could be brought about in the child from its earliest days. This change in the child he recognized as the work of the Holy Spirit through the agency of the Christian home and the church. He believed that the child of Christian parents might be taught from the beginning to know himself as a child of God and to seek from the beginning to overcome his sinful nature; that a child might grow up a child of the covenant, never knowing himself to be otherwise than a Christian. This conception does not for a moment, if I understand Bushnell correctly, deny the need for commitment to God, or for conversion. Rather, it confirms the validity of the experience of many of us that conversion may be a gradual change culminating in a decisive commitment. The Holy Spirit is not limited to one form of activity in His dealing with us. The fact that a change in man takes place over a period of time rather than at one cataclysmic moment makes it no less a change and no less the act of God.

Augustine, the great theologian of the fourth century, has made a contribution to our thinking here and modern psychologists have confirmed his convictions. Augustine lived a long time before the

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[8]Horace Bushnell, *Discourses on Christian Nurture*. Boston: Massachusetts Sabbath School Society. 1847.

day of psychology as a science but he had a conception of a person as a whole, not as a bundle of habits. An individual is an organism with a center, who must be focused at some point and integrated about some central desire. A man is what he loves, Augustine said. Man's highest good is to depend on God and cleave to Him. Our inclination, our bent, is to be centered in ourselves but we are made to be centered in God, and we are not complete, even in our humanness, until that center be found. "Thou hast made us for Thyself," Augustine said, "and our hearts are restless until they find rest in Thee." This is something of what we mean by commitment and conversion and this is the ultimate task of Christian education: to help a child to find this center outside himself, to help him lose his fears and frustrations and egocentricity in his identification with a something or some one larger than himself; to help him to grow not by having to depend on his own helplessness but by having a stability and a source of life outside himself upon which he may draw.

That leaves conversion still at the center of religious education. But it does not take us back to that extreme position of New England theology before Horace Bushnell which demanded that the entire educational efforts of the church be directed to the moment of cataclysmic change. Education is still needed as the preparation for conversion. The child needs to be shown such a God that he cannot help being drawn to Him. He must learn to know Jesus in all of the beauty of His life here. He needs to grow from the beginning in acceptance of Him. But there must be a time when the child is ready voluntarily to commit his life to God, whom he has been taught to love and worship. It will be a moment in time, a specific occasion in the presence of other Christian people, but it will be neither the end nor the beginning of the educational process. Education was necessary before and it will be needed after conversion. The child must continue to grow in the knowledge of God, as he grows in the knowledge of God's world. Many of the spiritual tragedies of young people today are due to the fact that their knowledge of the natural world strides far ahead of their knowledge of God. Too many times the God we show them in Sunday school is just not big enough for the world they have

learned to know in day school. Not only must his conception of God grow as his knowledge of the world grows; the child must also be continually brought to see the personal and social responsibilities attendant upon his acceptance of the Christian God and he must be helped to see his relationship to God as the resource for meeting the increasingly important demands made upon him by life.

Our theology makes God supreme and man a spiritual being dependent on God as the center of his life. In religious education that means that evangelism must be a part of the educational program of the Church. But it means something further. It means, as well, that something is happening here that is beyond human control. If God is transcendent to the world and man, and continually active in the world, if God is a God of love and grace, there is something happening in the lives of Christian people that cannot be reduced to educational terms. If man is sinful, oriented in himself and needing to be oriented about God, a change must be brought about in him, whether by a sudden transforming act or by a slower process of Christian nurture. Let a child be brought up in a Christian home. Let him be brought up in a Sunday school in which he is taught to know and love God and to grow in appreciation and understanding of Him. There is still need for continual recognition of the fact that this thing we call conversion is happening to him because of an action from beyond himself and his natural processes of growth, and even from beyond the action of his teachers and parents upon him. The Gospels called it *metanoia,* a change of mind. They tell us that it was brought about by God and not by man. Theologians talk about it in terms of the atonement and the grace of God; they talk in terms of an action of God through His Son Jesus Christ which somehow effects a change in the heart of man and makes it possible for him to be a "new creature." If we really believe what they say, we must gear religious education to the expectation that the Holy Spirit will work in man for his salvation. The Christian teacher and parent will see that their part in the process of bringing the child to the point of commitment is very small indeed. Each will feel that he is merely a channel of God's grace toward the child. Dr. Douglas Clyde Macintosh, in his recent book, *Personal Religion,* put it this

way: "As a Christian teacher I resemble the gardener . . . I try to give my pupils a chance to grow . . . But all I can do is just to help God to accomplish what He alone can do . . . God alone can give the increase."[9]

What I have been trying to say this evening is this: If religious education is to be a part of the total work of the Christian Church for its membership, religious educators need the theology of the Christian Church. They need it for a number of reasons. They need it because of the importance of the message of the Church to a world at war, and to a postwar world as well. They need it because they cannot continue to pass on the words of creeds and formulas without an understanding of the meaning behind the words. Religious educators need to be taken into the confidence of theologians, to be entrusted with the mystery of the Christian faith and the stupendousness of its conceptions. What Christian people believe to be true about God and man is the most magnificent good news that the world has ever heard. It is because we believe that the Christian message is the only hope of the world that we can see the futility of an education that does not have this message.

But I have also been trying to say that theology is not enough. Not only is the message of the Christian faith important as the content of religious education; it also determines the methods to be employed. The Christian theology itself insists that man is such a creature that his true education is not limited to facts to be learned but includes a commitment to the God who is the center of those facts. Hence there is a need for evangelism as an integral part of religious education, for the kind of conversion which turns man from his sinful limited "natural" life to a conscious and voluntary commitment to God in whom alone his true destiny is found. And always there is need for careful Christian nurture both before and after the moment of commitment, that the child may grow in his understanding of the God who has chosen him to be His son and heir, that he may come to know increasingly that God has given him a freedom and a personality like unto His own, and that throughout all history God is in Christ Jesus reconciling the world unto Himself.

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[9]*Personal Religion.* P. 303.

THE PURPOSE OF LUKE

By the Rev. Otto A. Piper, Lic. Th., D. D.,
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Luke, "the beloved physician" and for many years the companion of St. Paul, wrote both the Gospel that bears his name and the Book of Acts. Like the other evangelists he does not say much concerning his own work. But the few words by which he prefaces his Gospel and a few more hints which he gives in Acts enable us to obtain a fairly clear view of his literary purpose. Let us be mindful of the fact that the Book of Acts and the Gospel were intended to form two volumes of the same work. The Book of Acts refers to the Gospel as the "first account" or "the former treatise." In other words, Acts is not to be regarded as an independent work. Rather it is the continuation of the Gospel, dedicated to the same man, Theophilus, and thus obviously serving the same purpose.

People often speak of Acts as the first church history. But that is a rather misleading expression. First, why should a devotional book such as the Gospel of Luke be followed by a purely historical work? Would Theophilus thereby receive a more perfect knowledge of the things of the faith? (Luke 1:4.) Moreover, if Luke had intended to write a church history his work would be very unsatisfactory. Of all the twelve apostles only Peter and John are given a certain prominence in the work; John not for a long time, however, and Peter vanishes from sight after chapter 15. Furthermore, the book tells us very little about the organization and the forms of worship of the Primitive Church, and the story of its expansion is very incomplete. The beginnings of Christianity in Egypt and Mesopotamia are not recorded at all, although the Gospel must have taken root there at a very early time. The church in Rome is mentioned, as also other churches in Italy, but we are not told who founded them and when the missionary work started there. Finally, from the historian's viewpoint the book lacks pro-

portion. The story of the one man Paul and his exploits occupies more room than all the other events together. It would be a futile attempt to hold that all these peculiarities could be accounted for by Luke's ineptitude as an historian. Wherever modern scholarship has been able to check upon the accuracy of Luke's work the judgment has been unanimous: he is one of the finest and ablest historians in the ancient world. Thus by the intrinsic character of the Book of Acts we are driven to the same conclusion to which the connection of his two volumes has led us, namely, that Luke did not intend to give in his second treatise a church history in the sense in which the modern historian understands the word.

Let us now see what Luke himself says about his purpose. In Luke 1:1 he speaks of the many who have taken in hand to "draw up a narrative concerning those matters which have been fulfilled among us." The King James' Version translates here: "a declaration of those things which are most surely believed among us." The Greek word *plerophoreo* that is used here does not justify the older rendering. Its literal meaning is to bring to completion, and it is from this root meaning that the Revisers chose their translation. The first fact then to be kept in mind here is this: that Luke, as his predecessors in Gospel-writing, regards as his subject-matter not so much deeds which somebody accomplishes as, using the passive voice, events which came to pass. He does not say here by means of what agency they came to pass but the use of passive verbs is a way frequently employed by biblical writers to speak of the divine will which works itself out in the events spoken of. A brief analysis of Luke's work will confirm the truth of this view. Right at the beginning of the Gospel God-sent events take place in the lives of Zachariah, Elizabeth and Mary. Again, the Baptist is not introduced as a man who starts a new movement but rather as a person through whom God fulfils His purpose foretold from old; in the baptism of Jesus emphasis is laid upon the divine voice that speaks to him; in His first sermon preached in the synagogue of Nazareth (Luke 4:16 ff.) Jesus describes Himself as the fulfilment of the divine prophecies announced by Isaiah; and so on. In a similar way Jesus foretells His disciples after His Resurrection (Acts 1:8) that they will be witnesses unto Him in

Jerusalem and Judæa and Samaria and to the ends of the earth. That is to say, the same idea of a divine necessity is underlying all the events related in the Book of Acts. Luke does not deny that the people mentioned in his work act spontaneously. They are not mere puppets. But their spontaneous will is the obedient response to a divine approach, and thus follows a divine guidance. This is particularly obvious in the Book of Acts, where all decisive steps are described as being taken after prayer or upon a special revelation given by God's Spirit.

But the Greek verb in Luke 1:1 that the Revisers translated by "have been fulfilled" has still something more to tell us. To bring a thing to its fullness or completion may mean to bring it to its appointed end or to render it perfect. We shall not err when we seek this idea in Luke's work. No less than the other evangelists does he see the life of Jesus in the light of Old Testament prophecy. To him Jesus is the continuation and completion of the events of which the Old Testament speaks. The purpose of God that moved Him to create man, and despite man's sin not only to keep him in existence but also to make a covenant with Abraham and his seed so that there should be a people of God on earth, had reached its climax in Jesus. Through Him the narrow nationalism of Israel was definitely overcome and a people of God was then prepared out of all the nations and of persons of every condition. Likewise in the Book of Acts this process is brought to its logical conclusion. Even as there is no religious, racial or social barrier for membership in the Kingdom of Christ, so is there no geographical limit to its expansion. With this idea in mind we understand what from the historian's viewpoint appears as a deficiency in Acts. Luke does not need to tell us in detail the whole history of the expansion of the Primitive Church. It is sufficient for his purpose to describe by the example of Paul the intrinsic dynamic of the Christian movement. No power on earth is able to stop its progress. Its missionaries may be beaten and stoned, slandered and fought against with all kinds of weapons, yet every defeat is speedily transformed by God into a new opportunity. The first Church in Jerusalem is persecuted and dispersed; but thus the new faith is brought to Samaria and Syria. So also in the mis-

sionary career of Paul the enmity of fanatical Jews and Gentile prejudice drive him from place to place with the effect that the gospel is propagated at an incredible speed in Asia Minor, Macedonia and Greece. In this sense Luke is writing concerning matters which were "fulfilled," i. e., were brought to their divinely appointed end.

A further consideration is necessary here, however. The Greek verb that Luke uses here is one of those words that had acquired a new connotation when it was used by the Greek-speaking Jews of Alexandria who translated the Hebrew Old Testament into Greek. Luke himself was probably a Gentile by birth, not a Jew, but his two volumes disclosed a mind that was steeped in the Greek Old Testament of the LXX. Thus a considerable number of the words in Luke's vocabulary are adopted from the Septuagint. But Luke was not a man who borrowed big words for the mere purpose of improving his style. He used biblical language because he had acquired the mentality of biblical thought and thus he needed the terminology of the Old Testament to give adequate expression to his own ideas. This explains the fact that Greek words not seldom have a peculiar connotation with him that another Greek writer who was ignorant of the Old Testament would not connect with them, very much in the same way as in our day a person who knows Greek, Latin and French will discover certain connotations of English words adopted from those languages of which an uneducated person will be ignorant.

The idea of fullness is interpreted in different ways by Greeks and Hebrews. The Greek mind is interested in what actually is and in the structure of things. Fullness, then, is interpreted as the result of a quantitative process. A liquid, for instance, is used to fill a vessel. Thus for the Greek mind fullness and perfection are synonymous. When the vessel has been filled, all has been done that could and should be done. The filled vessel has reached the destination for which it was made. Pouring in more water would be just a waste. Similarly a person who has reached his fullness has thereby become perfect, and there is nothing that lies beyond this goal. It is quite different with the Hebrews, whose outlook is dynamic and relational. They are not so much interested

in the nature of things—that is why the Hebrews never created a science—but rather in what takes place, the way it takes place, and the significance it has for oneself and others. It is for this reason that the Hebrews were the first nation to have a clear idea of history. Thus "to make full" reminds them of an organic process. A being is full when it is mature, i. e., capable of reproducing itself. Fullness, in other words, is a state in which one is able to give away of one's own being without thereby losing anything. How different that is from the Greek view! If you take water from a full vessel you empty it. But to the Hebrews the symbol of fullness is the well which flows over and never empties himself. See the characterization of Jesus in John 1:14 and 16. He is full of grace and truth, and thus we all receive from His fullness, grace after grace. The more we take, the more we receive, and yet His grace and truth does not become smaller thereby.

When we apply this insight to Luke's Prologue we understand that in his view the life of Jesus was not a final end. Though it was the "fulfilment" of Old Testament prophecy and the climax of the historical process which is described in the Old Testament, it was not called forth by God merely for that purpose. Rather thereby the process attained to its fullness, its maturity, the beginnings of which are recorded in the Old Testament. This view enables us to understand the peculiarity of Luke's Gospel. It has sometimes been said that Luke's Gospel is the humanistic Gospel. Rightly understood, this is a definition we can accept. More than any other evangelist Luke is interested in Jesus' personality, in his devotional life and in His dealing with other people. No wonder, because to Luke, Jesus is the True Man. Whereas Matthew describes Jesus as the Messiah of Israel, the promised seed of Abraham (Matthew 1:1), Luke in his genealogy of Jesus traces his origin back to Adam, the son of God (Luke 3:38). Thus in his view Jesus is the true son of Adam, namely, of Adam as he was before his fall. And thus his Gospel is meant to give us a portrait of man in his perfection. Luke says to the readers of his Gospel: Look upon Jesus and you will know what God has meant us to be. But there could be no greater misunderstanding of the portrait of Jesus given by Luke than to think that now by an

effort of the will we might be able to imitate the Saviour. From the beginning to the end of his Gospel Luke makes plain that it was not Jesus who made Himself perfect. Luke is far from the Jewish misinterpretation of Jesus, just a particularly pious Jew. According to Luke, all of Jesus' perfection comes from God, not from man's will. Not without reason, therefore, does Luke preface his humanistic Gospel by the stories of the miraculous events surrounding the birth of the Baptist and of Jesus' birth out of the Virgin's womb.

If we had the Gospel of Luke alone and the Book of Acts had been lost, we would probably need John's Gospel in order fully to understand the picture of Jesus as given by Luke. John tells us that the Father gave to the Son to have life in Himself (John 5:26), i. e., the capacity to communicate His divine life to others. He is the vine from which the branches draw their life (John 14:5). But, as we said, Luke himself gives the interpretation of his Gospel by means of the Book of Acts. What does it mean that mankind reached fullness in Christ? Before His Ascension the risen Lord tells His disciples that they shall receive power of the Holy Ghost, who is come upon them, and that they shall be His witnesses in Jerusalem and Judæa and Samaria and unto the uttermost part of the earth (Acts 1:8). The two promises are organically connected: it is by the power of the Holy Spirit that they shall be enabled to discharge their function as witnesses. Thus in Act 1:8 we have the program of the whole book and the key to Luke's work. Acts has aptly been called "the Gospel of the Holy Spirit," for throughout the book the readers are shown how the power of the Holy Spirit worked in the believers. The work of God's Spirit did not start with the Apostolic age. Already the prophets of old had spoken to the people what the Spirit gave them to utter. But the new and remarkable feature in Luke's view is the power that the Holy Ghost displays in the lives of men after the Ascension of Christ. To begin with, unlearned men are enabled to speak in tongues (Acts 2:4) and timid Peter becomes a powerful orator and a keen and profound interpreter of the Scriptures (Acts 2:16-36). The power of the Spirit has so transformed Peter that from now on the same man who had de-

nied his Lord in the presence of a few servants now boldly pleads for Christ in the face of the rulers of the nation (Acts 4:8-12). The same experience takes place in the life of the rest of the congregation (Acts 4:31). Moreover, these believers are filled with the Holy Spirit (Acts 2:4), i. e., they have now the ability to impart this gift to others (Acts 2:38; 8:15-19). The Spirit's power which operates in the believers is above all earthly power. Nobody, for instance, is able to deceive the Spirit of God as He is working in the Apostles (Acts 5:3-9). Similarly, the Jews were not able to withstand the wisdom and the Spirit by which Stephen spoke (Acts 6:10). Philip is not the master of his own plans. After having baptized the Ethiopian eunuch he is carried away by the Spirit (Acts 8:39). Over against his Jewish prejudices Peter is shown by the Spirit that in God's eyes the distinction of clean and unclean things has no meaning. The fact that his vision is recorded twice, once in the historical order of events (Acts 10:9-16) and then in Peter's report to the church in Jerusalem (Acts 11:5-10), indicates the importance that Luke assigned to the change which took place in Peter's outlook. In this way the barrier between Jews and Gentiles was destroyed by a divine action. Furthermore, the blinded Paul receives from Ananias the announcement that he shall be filled with the Holy Spirit (Acts 9:17), with the result that he goes straightway into the synagogues of Damascus to proclaim Christ to those who had approved of his persecuting the Christians (Acts 9:20). So powerful is the Spirit that He not only overcomes the adversaries of the gospel but also the holy intentions of the believers. Paul on his second missionary journey is not allowed by the Spirit to speak the word in Asia Minor (Acts 16:6 ff.) because the Spirit wants to lead him to Europe. The instances of manifestations of the Spirit's power could easily be multiplied but those adduced will suffice to show to what extent the exhibition of the Spirit's power pervades the historical narrative of Luke's second volume.

But these manifestations of the Spirit's power are not considered by Luke as an end in itself. When at Pentecost the Spirit's power is experienced for the first time by the believers, Peter is anxious to explain to his audience that not only is this event the

sign that the end of time is near but also that it is the risen Jesus who sends the Spirit. This idea dominates the whole of Luke's thought. Thus to him the "fullness" of Christ consists in His capacity to impart the power of His Spirit to His followers and thereby to assimilate their lives to His. It is not by his own efforts but by the power of Christ that a person becomes Christ-like (cf. Romans 9:16). That is the same idea which Paul has in mind when he says, "I live, yet no longer I, but Christ liveth in me" (Galatians 2:20). Thus, as indicated, in Acts 1:8, these manifestations of the Spirit's power are not recorded by Luke in order to describe a number of extraordinary cases in the field of the psychology of religion. This spiritual power is granted to the Apostles to become witnesses unto Christ. Here again it will be good to take the words of Jesus precisely as they are recorded. He does not say, "You shall bear witness to my words and my deeds," but rather, "unto me," personally. The full force of the term witness has been forgotten in our modern theological and devotional language. We use it frequently merely to indicate that a man talks about his personal religious evperience or that he speaks about the truths of the gospel. But, as the Book of Acts shows, Jesus employs the term in its original juridical sense. He considers the future history of the Church as His own trial at the assizes of mankind, and the Apostles will bear witness to the legitimacy of His claims. In the Gospel narrative Jesus is described as one who stands all by Himself. It is by the way He speaks and acts that He would convince His nation that He is the promised Messiah; and He loses His case in the court of Caiaphas and Pilate. But His crucifixion was not the end of His trial as the casual reader of the Gospel might assume. With the Resurrection God Himself has reopened the case.

In the Book of Acts Luke shows how everywhere people attempted to deny the claim of Jesus that He is the Messiah: the High Priest, the Sanhedrin, the mob of Jerusalem, the Jewish and Gentile mobs all over the Mediterranean world, wherever St. Paul goes, the philosophers of Athens, the authorities of Greek cities and of the Empire who connive at the hatred of the Apostle's enemies. Paul is chosen by Luke as typical of the vic-

tims of that universal contempt and hostility encountered by the gospel. The issue, as the wise but cautious Gamaliel clearly recognized, remained all the time the same: did Jesus come from God or was He just a man who pretended to be sent by God? (Acts 5:34-39.) If He comes from God, then He is the promised Lord to whom everything has to be subjected: the Jewish worship, the conduct of individuals, the thoughts of the philosophers. Nor can any other deity or political power be tolerated on the throne together with Him.

The mere fact that the Apostles had been eyewitnesses of the life and resurrection of Jesus would not have sufficed to justify the claims of the Lord. The power of the Spirit that operated in their lives had to support and confirm their witness. For the central issue was not, When did Jesus begin His public ministry? or, What exactly did He teach? but rather, In what power and by what authority did He come? The testimony born to the resurrection of the Saviour was of greater weight than that to His marvelous earthly ministry; but in an age that believed in ghosts and revenants the resurrection appearances alone would not serve as a cogent proof of His heavenly dignity. But the work which the Spirit did in the lives of the Apostles gave evidence of a supernatural power. Thus the first thing Peter does at Pentecost is to prove to his audience that this manifestation of spiritual power proceeds directly from the risen Lord (Acts 2:33). For the same reason the story of the conversion of Paul is recorded three times in great detail in Acts (9:3-6; 22:6-10; 26:13-18) and the work of Paul is given such prominence in that book. The reason for the improportionate presentation of his material is not Luke's personal interest in Paul, though he certainly knew more of Paul than of the other Apostles. But the very fact of the repetition of the conversion story shows that Luke's main purpose is to show how powerful Christ is. He descends Himself from heaven and transforms the fiercest persecutor of the Church into the most active and zealous missionary of the Apostolic Age. That is to say, according to Luke, the life work of Paul is the most eloquent testimony to the lordship of Christ. This interpretation of Luke's purpose is confirmed by a number of inci-

dents in the life of Paul, for instance, when in view of great opposition in Corinth the Lord speaks to Paul by a vision, saying, "Be not afraid, but speak, and hold not thy peace; for I am with thee, and no man shall set on thee to harm thee" (Acts 18:9f), or when during the tempest on that unfortunate voyage to Rome an angel of God says to Paul, "Fear not, Paul, thou must stand before Cæsar; and lo, God hath granted thee all them that sail with thee" (Acts 27:23f). The fact that everything in the world around the Church takes place for the sake of Christ's people, and that the Christians are the center of history, can hardly be expressed in bolder language. This passage draws our attention also to the no less important fact that all events in the Book of Acts converge toward the most momentous encounter in history, that of Christ and Cæsar. Cæsar will challenge Christ's title as Lord of the Universe, but Paul will bear witness to His master and thus Christ will win His cause.

It is to be doubted whether Luke intended to include in his work a narrative of the trial of Paul before Caesar. The abrupt ending of the book indicates that Luke knew of something to follow which would be in striking contrast with the peaceful two years during which Paul preached the kingdom of God and taught the things concerning 'the Lord Jesus Christ with all boldness, none forbidding him" (Acts 28:31). In the days when Luke wrote his Book of Acts the memories of that historical trial were still fresh everywhere. The attentive reader would have grasped the meaning of the whole book though political considerations might induce the author not to mention the final conflict directly. The apocryphal *Acts of Paul* give us a vivid picture of that trial. Nero accuses Paul as being the general of the Christian army. Paul admits the fact, and adds, "Emperor, not merely from your domain do we enrol soldiers, but from the whole world. We have orders to exclude nobody from His army. If you approve of His rule, enrol also in His army." This scene may be fiction, but it is certainly depicted out of a genuine understanding of the Book of Acts.

This analysis of the Book of Acts will have shown how clearly Luke kept in his mind what he had said in the first verse

of his Gospel. Therein Luke describes how both Jewish history and Gentile history were brought to their completion by Christ. He points out how the divine life to whose description the Gospel is devoted proved to be an inexhaustible spring from which one people after another received the spirit of Christ and how thereby both the nature of their life and its course were completely changed. The inference we have to draw from this fact is clear: the Book of Acts is an integral part of the Gospel, namely, the narrative of the manifestation of the power of the risen Lord. But then we have no right to say that that process came to its close with the end of the Apostolic age. If that were so Luke would suddenly have changed his purpose. After having written a Gospel he would have continued with a purely historical record of the Apostolic age; and from the historian's viewpoint a very unsatisfactory one. What he intended to tell to Theophilus, however, was the good news concerning Jesus who is not a person of the past only, but rather the Lord who at present no less than in the past rules and transforms the lives of men and through their instrumentality effectively establishes His reign over the whole world.

CALVIN'S THEORY OF THE RELATION OF CHURCH AND STATE

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All of Calvin's political views are founded on one theological idea, the sovereignty of God. Calvin required all civil authority either in itself to express the will of God or to protect other manifestations of that will. This principle forced Calvin to explain the means by which citizens might know the will of God for civil life. In a theocracy, God Himself is King and His will is known immediately. But unless God appears among men personally, He

rules through a Vicar. This occurred during the exodus of the Jews from Egypt, and Calvin's view of theocracy can be found in his comments on the history of Israel.[1]

Although Calvin did not use the word "theocracy," he recognized Moses to be the leader of the Israelites in religious and political matters by appointment of God. Calvin called Moses a Prophet and recognized him as "Vicar of God"; he said Moses administered the "supreme government."[2] Moses held communion with God and dispensed divine power; he was, in fact, ruler "instead of God." As executor of the divine will, Moses was the "rod of God." Even after the appointment of Aaron to the priestly office, " . . . Aaron not only paid honor to his brother whom he knew to be a prophet of the Lord, but willingly submitted himself to him as to an angel."[3] At the time of their first calling, God said "Aaron should be instead of a mouth; Moses instead of God." Calvin believed the office of Moses to be a complete unity of the religious and political functions, as though in God Himself.

Theocratic government continued after Moses' death under Joshua and the judges. Aaron continued to execute the priestly rites prescribed at Sinai but he never became a religious ruler independent of the authority of Moses or Joshua. The theocrat, being specially related to God, remained supreme. "Moses . . . had done nothing without God's command, but had faithfully and modestly discharged the office of minister. . . . He had spoken according to God's Word."[4] Until the monarchy, Israel was ruled by "that form of government over which God presided."

Nevertheless, in Calvin's mind there were two distinct periods of theocracy. Sinai divided the despotic period, during which the very word of Moses was law, from the legal period, during which Moses submitted to the law revealed at Sinai and devoted himself to interpretation and administration of the law. Before Sinai Moses was tri-functional: as ruler "instead of God," his word on matter both spiritual and civil was absolute; he conducted civil government; as priest, he conducted all religious rites. After Sinai he ceased entirely to perform the priestly offices; he continued to represent God in the elucidation of the code of Sinai; he adminis-

tered civil affairs according to the law of Sinai. He remained the intimate of God and the authoritative interpreter of the law but he ceased to be the full substitute for God. He lost his despotic right in religious and civil affairs. After Sinai, law was ascendent.

According to Calvin, Joshua assumed Moses' position as civil ruler according to the law of Sinai. He was never a despot like Moses before Sinai. He was a divinely guided jurisconsult but not a creator of law.

Calvin regarded the monarchy as inferior to theocracy because the king was the choice of the people; leadership was no longer in the care of a divinely selected judge. But since the monarchy did not mitigate the authority of the law, the transition caused no breach with the divine will.

Israel's theocracy, according to Calvin, teaches two lessons, one positive, one negative. He applied the positive lesson in his remarks on Exodus 18:15:

> He says that disputants come 'to inquire of God' and His laws. Hence it follows that this is the object of political government, that God's tribunal should be erected on earth, wherein He may exercise the judge's office to the end that judges and magistrates should not arrogate to themselves a power uncontrolled by any laws . . . nor in a word assume to themselves what belongs to God. Then and then only will magistrates acquit themselves properly, when they remember that they are the representatives of God.[5]

Calvin applied the negative lesson in a warning against imitating the pre-Sinaitic theocracy. That despotism was only a provisional government and is not a model for government generally.

> For though Moses held both these offices at once, it may be observed, first, that this was the result of a special miracle; secondly, that it was only a temporary arrangement, till things should be better regulated. But, as soon as God prescribed a certain form of government, Moses was left in possession of the civil administration, and was commanded to resign the priesthood to his brother; and that for a very sufficient reason; for it is beyond the ability of nature for one man to be capable of sustaining the burden of both.[6]

Calvin's view of theocracy may be summarized as follows: The pre-Sinaitic despotism in which Moses, as prophet and priest of

God and as prince of the people, made and executed laws and judged "freely" (i. e., under God alone) all disputes, was temporary and is not a model for political government. In contrast, the post-Sinaitic theocracy, in which Moses was civil ruler and divinely aided jurisconsult, Aaron was priest, and law the supreme, unchanging manifestation of the will of God, is the exemplar of Christian government.

Calvin's view of theocracy exhibits the common basis of civil and spiritual authorities: both are founded in the sovereign will of God. God's will for civil authority is known.

> The judicial law . . . taught them certain rules of equity and justice, by which they might conduct themselves in a harmless and peaceable manner toward each other . . . the precepts and duties of love remain of perpetual obligation; notwithstanding the abolition of all these judicial ordinances. If this be true, certainly all nations are left at liberty to enact such laws as they shall find to be respectively expedient for them; provided they be framed according to that perpetual rule of love, so that, though they vary in form, they may have the same end.[7]

> Equity, being natural, is the same to all mankind; and consequently all laws, on every subject, ought to have the same equity for their end. Particular enactments and regulations . . . may be different in different cases without any impropriety, provided they are all equally directed to the same object of equity. Now, as it is certain that the law of God, which we call the moral law, is no other than a declaration of natural law, and of that conscience which has been engraven by God on the minds of men, the whole rule of this equity, of which we now speak, is prescribed in it. This equity, therefore, must alone be the scope, and rule, and end, of all laws. Whatever laws shall be framed according to that rule, directed to that object, and limited to that end, there is no reason why we should censure them, however they may differ from the Jewish law or from each other.[8]

Any kingdom founded on equitable laws, whether professedly Christian or not, meets the requirement God makes of civil rule. A bad magistrate does not alter this, since the magistracy does not make law but is subordinated to it. Whether or not a state is constituted according to the will of God is determined by the laws of the realm, not by the character or administrative conduct of the prince. Law is preëminent in Calvin's conception of the state.

Although civil and spiritual authorities are equally based on the will of God, Calvin affirms several important differences. The state is an institution ordained only for this world. This does not imply that its sole function is the wholly negative one of restraining evil men: it does that and more.

> The authority possessed by kings and other governors over all things upon the earth is not a consequence of the perverseness of men, but of the providence and holy ordinance of God, who has been pleased to regulate human affairs in this manner . . . This is clearly taught by Paul when he enumerates governments among the gifts of God, which, being variously distributed according to the diversity of grace, ought to be employed by the servants of Christ to the edification of the Church . . . for he says 'there is no power but of God; the powers that be are ordained of God. Rulers are ministers of God, avengers to execute wrath upon him that doeth evil.'[9]

Ordained in order to maintain the tranquillity necessary to the prosperity of the Christian religion, the state is an honored institution. Its use of force has a godly purpose. The executive office is therefore of great dignity. "Wherefore no doubt ought now to be entertained by any person that civil magistracy is a calling not only holy and legitimate, but far the most sacred and honorable in human life." Magistrates have a stimulus to the dutiful execution of their office, "insomuch as they execute a Divine Commission."[10]

Yet at the point of closest contact between civil and spiritual authorities, their common effort to reconcile man to God, Calvin distinguishes most sharply.

> Man is subject to two kinds of Government: . . . that which is situated in the soul or in the inner man, and relates to eternal life, and . . . the other kind, which relates to civil justice, and the regulation of external conduct. . . . The spiritual kingdom of Christ and civil government are things very different and remote from each other. . . . This civil government is designed as long as we live in this world, to cherish and support the external worship of God, to preserve the pure doctrine of religion, to defend the constitution of the church, to regulate our lives in a manner requisite to civil justice, to promote our concord with each other and to establish general peace and tranquillity . . .[11]

The distinction drawn here provides the key to Calvin's theory of the relation of church and state. On the one hand, church and state have a single foundation, the will of God, and a single aim, the reconciliation of man to God. The theological character of Calvin's thinking appears here. Nevertheless, church and state have jurisdiction over two entirely different, but not unrelated, areas of the life of every man. The state regulates the outward actions of all men, Calvin contends; spiritual authority has direct relation only to the inward man. Civil authority bears on temporal matters; spiritual authority on matters of eternal significance. Both church and state concern every man.

Calvin contradicts the Roman Catholic view that some men are subject only to the authority of the church, and owe nothing to the state. Church and state have different means of instruction and correction, and usually have different immediate aims, but their single ultimate purpose brings them into the closest co-operation.

If the state shares the ground and aim of the church, it is plain that the civil law must be essentially Christian. The magistrate must consciously cooperate with the church. The conduct of civil affairs must be guided by the law of love and must take cognizance of the church's use of spiritual sanctions. Co-operation was practiced in Geneva from 1555 till long after Calvin's death. Ideally, churchmen conferred with civil authorities with the aim of bringing criminals to repentance and restoration to church communion after justice had been done.

The intimacy of civil and spiritual authorities in a godly state is illustrated in Calvin's view of the magistracy. In the first place, a magistrate is responsible to a civil code which is essentially Christian if it is equitable. Laws are "the souls of states, without which the magistracy cannot subsist . . . the law is a silent magistrate, and a magistrate a speaking law."[12] But his authority touches the spiritual even more closely.

> The office of magistracy as described in the Word of God . . . extends to both tables of the law. All [the heathen writers] confessed that no government can be happily constituted unless its first object be the promotion of piety and that all laws are preposterous which neg-

lect the claims of God, and merely provide for the interests of men. Magistrates are constituted the protectors and vindicators of the public innocence, modesty, probity, and tranquillity, whose sole object it ought to be to promote the common peace and security of all. They are armed with power for the suppression of crimes.[13]

The authority of the magistrate extends to the table of civil law for its execution; it extends to the table of the spiritual law for the protection of the integrity of church authority. "For as the church neither possesses, nor ought to desire the power to constrain,—I speak of civil coercion,— it is the part of pious kings and princes to support religion by laws, edicts, and judicial sentences."[14] Since both these functions concern the outward acts of men, they legitimately fall within the sphere of civil authority. And since outward action is subject to coercion, the law provides magistrates with both right and power to enforce obedience.

Although coercion can be used only by the civil state, and not the spiritual authority, even the magistrate's use of force manifest the common ground and aim of church and state.

If we understand that in the infliction of punishments the magistrate does not act at all from himself, but merely executes the judgments of God, we shall not be embarrassed with this scruple . . . that homicide may not go unpunished, the legislator himself (Moses) puts the sword into the hands of his ministers, to be used against homicides. . . . Nothing is done by the temerity of men, but everything by the authority of God who commands it.[15]

A magistrate has the right not only to use force for the maintenance of domestic peace, but also to conduct wars of defense.

Princes are armed not only to restrain the crimes of private individuals by judicial punishments, but also to defend the territories committed to their charge by going to war against any hostile aggression; and the Holy Spirit in many passages of Scripture, declares such wars to be lawful. . . . The evident object of war ought to be the restoration of peace . . .[16]

Even in warfare, civil authority must be exercised without malice if it would conform to the divine will. This is rooted in the nature of the moral law itself.

> The moral law is comprised of two leading articles, of which one simply commands us to worship God with pure faith and piety, and the other enjoins us to embrace men with sincere love—this law, I say, is the true and eternal rule of righteousness, prescribed to men of all ages and nations, who wish to conform their lives to the will of God.[17]

Under this law, a magistrate is a "minister of God to us for good." There can be no animosity in his administration of justice. "The vengeance of the magistrate is to be considered not as the vengeance of man but of God, which according to the testimony of Paul, He exercises by the ministry of men for our good."[18] Christians must exercise their civil rights, even warfare, without any "breach of friendship towards their enemies." The perpetual law of love must dominate civil life.

Civil obedience can be secured by effective police courts, but obviously no man can be forced to love his fellow citizen, to submit willingly to justice or to respect the law sincerely. Therefore the state lends its support to the spiritual authority, whose task it is to lead the criminal to repentance for sin, restoration to the fellowship of Christians and obedience to civil law. The task of the church is broader than that of the state, since many cherish evil desires in their hearts who do not break the civil law. It is more difficult, for the church seeks to awaken voluntary love for Christ within man.

As the state is based on civil law, the church has its spiritual polity.

> The whole jurisdiction of the Church relates to the discipline of manners. . . . For as no city or town can exist without a magistrate and civil polity, so the Church of God . . . stands in need of a certain spiritual polity; which, however, is entirely distinct from civil polity, and is so far from obstructing or weakening it, that, on the contrary, it highly conduces to its assistance and advancement.[19]

Human legislators formulate civil polity by applying the principle of love of neighbor to the particular needs of the time. Spiritual polity, however, relates to the inward life of men, which is essentially unaffected by changes in historical circumstances. It has been given in its entirety by God.

> Everything pertaining to the perfect rule of a holy life, the Lord has comprehended in his law, so that there remains nothing for men to add to that summary. And he has done this . . . that, since all rectitude of life consists in the conformity of all our actions to his will, as their standard, we might consider him as the sole Master and Director of our conduct.[20]

Because *all* spiritual law has already been revealed by God, Calvin maintained that laws such as the Roman Catholic *Ecclesiastical Constitutions,* which claim dominion over conscience, have no authority.[21] "Our consciences have to do, not with men, but with God alone." "As works have respect to man, so the conscience is referred to God." "When men have an apprehension of the judgment of God . . . this apprehension is called conscience. For it is something between God and man, which permits not a man to suppress what he knows within himself, but pursues him till it brings him to a sense of guilt."[22] The court of conscience is the sole authority in spiritual matters.

If conscience alone is the authoritative judge of spiritual matters, can any outward tribunal judge the inward man justly? Has such a tribunal a right to exist?

Christ founded the church to be a spiritual guide for men, answered Calvin. Its existence is justified by His authority and by man's need of spiritual instruction; its discipline is needed to preserve its own purity. But church judiciaries do not pretend to read men's consciences. Like civil magistrates, they examine only outward acts. But whereas the civil magistrate is concerned with outward acts in order to judge their conformity to a civil code which relates only to deeds, the church examines actions in order to determine the state of the conscience which prompted or permitted them. To the minister, acts are guides to understanding the conscience. But they are at best only imperfect guides, since acts reflect but do not exactly reproduce the state of conscience. Therefore judgments made by church judiciaries are only approximately true. God alone can discern consciences directly. "Man looketh on the outward appearance, but God looketh on the heart."[23]

Partly for this reason, the sanctions of the church differ from those of the state. Because the church can never be certain that

it has read consciences correctly, it has no right to impose coercive sanctions. Its discipline may sharply and painfully awaken the conscience which it has rightly judged to be bad; such discipline causes no pain to an innocent conscience. Civil authority can judge with certainty, however, because it judges only visible acts. Provided a trial is just, a criminal is done no injustice when punished against his will. This method befits the aim of the state, but not of the church. Civil and ecclesiastical sanctions differ because of their different immediate aims. Even if the church could read consciences with certainty, it would not coerce, for it seeks to awaken voluntary love of Christ. This can be accomplished only by appeals.

> The church has no power of the sword to coerce, no authority to compel, no prisons, fines or other punishments, like those inflicted by the civil magistrate. Besides, the object of this power is not that he who has transgressed may be punished against his will, but that he may profess his repentance by a voluntary submission to chastisement. The difference is very great; because the church does not assume to itself what belongs to the magistrate, nor can the magistrate execute that which is executed by the church. But as it is the duty of the magistrate, by punishment and corporeal coercion, to purge the church from offences, so it behooves the minister of the Word, on his part, to relieve the magistrate by preventing the multiplication of offenders. Their respective operations ought to be so connected as to be an assistance, and not an obstruction to each other.[24]

Spiritual discipline preserves the purity of the church body by correcting or expelling offenders, maintains Calvin. Civil penalties keep civil peace and punish the guilty. Corporeal punishment may occasion reform, but this is not its main goal. Failing to correct, it nevertheless guards the civil peace. Spiritual discipline is not intended punitively nor has it any punitive value. Excommunication cannot affect a hopelessly hardened conscience. Unless it awakens love of Christ, church discipline fails its corrective function. Its other office, the preservation of the church's integrity, is performed even without repentance, since expulsion of wrong-doers prevents the church's being regarded as a refuge for evil men.

The church organization is structurally similar to the state.

"For the preservation of spiritual polity . . . there were from the beginning judiciaries appointed in the churches, to take cognizance of manners, to pass censures on vices, and to preside over the use of keys in excommunication." The church council is composed of "pious, grave and holy men."[25]

The minister presides over the council. Ministers are called of God, the divine call being recognized through a majority congregational vote.[26] Calvin held that the church is theocratic after the pattern of post-Sinaitic Israel.

> For although He alone ought to rule and reign in the church, and to have all preeminence in it, and this government ought to be exercised and administered solely by His word,—yet, as He dwells not among us by a visible presence, so as to make an audible declaration of His will to us, we have stated, that for this purpose He used the ministry of men whom He employs as His delegates, not to transfer His right and honor to them, but only that He may Himself do His work by their lips; just as an artificer makes use of an instrument in the performance of His work.[27]

Like the civil magistrate, the minister must perform his duties—discipline, administration of the sacraments, admonitions, exhortation, and interpretation of the Scripture[28]—according to the law of God known in the Scripture. Obscure portions of Scripture are to be interpreted by plainer parts, according to Augustine's principle. While the spiritual magistracy ought to support the state, the two are always separate.

> If we consult the authority of Christ . . . there is no doubt that he intended to exclude the ministers of His Word from civil dominion and secular sovereignty when He said, 'The kings of the Gentiles exercise dominion over them; but it shall not be so among you.' For by these words He signifies, not only that the office of a pastor is distinct from the office of a prince, but that they are so different, that they can never be properly united in one man.[29]

Civil and spiritual authorities ought to submit to one another, each in the other's sphere. In civil matters, all churchmen ought to submit to the state, as the early fathers taught. The Romanist claim to exemption from civil authority violates primitive precedent.

> With jurisdiction is connected the immunity which the Roman ecclesiastics arrogate to themselves. For they consider it a degradation for them to appear before a civil judge in personal causes, and they imagine the liberty and dignity of the church to consist in their exemption from the common judicature and laws. But the ancient bishops, who in other respects were the rigid assertors of the rights of the church, esteemed it no injury to themselves, or to their order, to be subject to lay judges in civil causes. The pious emperors, also, without any opposition always summoned the clergy before their tribunals, whenever necessity required it.[30]

In support of this Calvin appeals to Ambrose:

> He contended that a spiritual cause—that is, a cause affecting religion—ought not be carried into a civil court, where secular controversies are agitated . . . yet, notwithstanding the goodness of his cause, he went no further than to declare, that if the emperor proceeded to employ force, he would submit. He says, 'I will not voluntarily desert the station committed to me: in case of compulsion, I know not how to resist, for our arms are prayers and tears.'[31]

While Ambrose controverted the Emperor's competence in spiritual issues, "in case of violence being employed, he cherished not a thought of resistance." The use of force is purely a civil matter, holds Calvin. Hence resistance constitutes rebellion.

On the other hand, Christian Emperors bowed to the spiritual authority of the church.

> When emperors and magistrates began to assume the profession of Christianity, the spiritual jurisdiction was not in consequence abolished, but only regulated in such a manner as neither to derogate from civil power, nor to be confounded with it. And that justly; for a pious magistrate will not wish to exempt himself from the common subjection of the children of God, which in no small degree consists in submitting to the church, when it judges by the word of God so very far is it from being his duty to abolish such a judicature. 'For what is more honorable,' says Ambrose, 'than for the emperor to be called the son of the church? For a good emperor is within the church, not above the church.'[32]

Calvin recognized that mutual submission is practicable only when the strictest separation of church and state exists.

> It is worth while to examine what was the true ancient use of the jurisdiction of the church. . . . In the first place, the object to be secured is the prevention of offences. . . . In the use of it, two things require to be considered; first, that this spiritual power be entirely separated from the power of the sword; secondly, that it be administered, not at the pleasure of one man, but by a legitimate assembly. . . . The holy bishops never exercised their authority by fines, imprisonments, or other civil punishments; but as became them, employed nothing but the Word of the Lord. For the severest vengeance, the ultimate punishment of the church, is excommunication. . . . Now excommunication requires no external force, but is content with the power of the Word of God.[33]

Calvin knew that Roman Church censures had for many years had far-reaching temporal implications; as, for example, the bull "Unam Sanctam" of Pope Boniface VIII and his attempt to control Philip IV of France with papal sanctions. Not only the inner life of man but also extensive interests and possessions fell within the sphere of Romanist spiritual authority.

> Under the term *spiritual power* I include . . . the pretended ecclesiastical jurisdiction which they [the Romanists] exercise by their suffragans, vicars, penitentiaries, and officials. For if we allow Christ any kingdom among us, all this kind of domination must immediately fall to the ground. . . . The power of the sword, which they also claim, as that is not exercised over consciences, but operates on property, is irrelevant to our present subject; though in this also it is worth while to remark, that they are always consistent with themselves, and are at the greatest possible distance from the character they would be thought to sustain as pastors of the church.[34]

Calvin reviews papal incursions on civil authority and quotes from Bernard's rebuke to the Pope: "Therefore your power is over sins, and not over possessions, since it is for the former, and not the latter, that you have received the keys of the kingdom of heaven."[35] This was precisely Calvin's understanding: the spiritual directly concerns only consciences.

Calvin's view of the spiritual lies at the heart of his theory of the relation of church and state. The idea of the spiritual which he opposed was taught by Roman Catholic fathers and was deeply ingrained in medieval Genevan thinking. It is illustrated by an incident in the life of Ambrose recounted by Calvin. Ordered by

the Imperial court of Rome to appear before its tribunal, Ambrose refused on the ground that the Emperor had exceeded the limits of civil authority in commanding a subject of the spiritual law. Calvin maintained that the Emperor was within his rights in requiring Ambrose to appear; Ambrose misconceived spiritual law, believed Calvin, in supposing that it exempted him from obedience to a civil order.

On another occasion, the Emperor ordered Ambrose to cede a church property to the Arians. Ambrose replied that if it had been his own, he would have obeyed, but since it was under spiritual law (i. e., ecclesiastical authority) he could not comply. He held that property under church authority could not be confiscated by civil action.

Calvin held property to be subject to civil law. Confiscation by the state might have been unjust but it did not infringe freedom of conscience or impede the true worship of God. The church holds property by permission of civil authority, in Calvin's view. Ambrose ought to have obeyed Imperial commands in respect of property.

Ambrose and Calvin held in common that all which concerns man's salvation ought to be subject to spiritual authority. But Ambrose held that spiritual law governed the lives of churchmen, their every action, and all ecclesiastical holdings. He believed that deeds and possessions as well as consciences fell within the sphere of spiritual authority. Spiritual and ecclesiastical authorities were equivalent.

Calvin believed that only the inner life of man directly concerned his salvation, and that despite the close relation of faith, conscience and behavior, the fact that conscience alone referred to salvation constituted all human actions (as well as properties) the concern of civil authority. The direct reference of ecclesiastical authority ought to be only to faith and conscience.

Remembering that the citizens of Geneva had been taught by Romanist theorists of the school of Ambrose, one can understand their dismay at Calvin's demand for an autonomous church. They feared a restoration of the old system of despotic church-state government, shaken off only after centuries of resistance. On

the supposition that "our arms are prayers and tears" and determined debate, Calvin preached and wrote for nineteen years to convince Genevans that he sought no coercive power for the church but only a church autonomous in matters of conscience and free to speak its mind on any issue which it deemed relevant to Christian faith and life.

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[18]*Ibid.,* IV, 20, 19.
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[23]I Samuel 16:7.
[24]*Institutes,* IV, 11, 3.
[25]*Ibid.,* IV, 3, 8.
[26]*Ibid.,* IV, 3, 15.
[27]*Ibid.,* IV, 3, 1.
[28]*Ibid.,* IV, 3, 4.
[29]*Ibid.,* IV, 11, 8.
[30]*Ibid.,* IV, 11, 15.
[31]*Ibid., loc. cit.*
[32]*Ibid.,* IV, 11, 4. Ambrose practiced this principle when he forbade Emperor Theodosius to worship in his cathedral before he had done penance for the wanton slaughter of a group of rebellious subjects. Cf. Sozoman, *Ecclesiastical History,* Bk. VII, chapter 25.
[33]*Ibid.,* IV, 11, 5.
[34]*Ibid.,* IV, 11, 8.
[35]*Ibid.,* IV, 11, 11.

AMERICA LOOKS ABROAD

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When we Americans draw our world maps we put the Western Hemisphere in the center, although this requires that we do violence to the rest of the other great land mass of our world by putting half on either side. Just so Britishers measure their world from a suburb of London which they call Greenwich. And I have seen a Japanese world map where that little island land had the center, and the rest of the land mass was crowded in on the far right and the left.

Circumstances have today placed us in the center of world concern. Let us therefore here place the Western Hemisphere in the center, with the rest of the world on either side. Our country, America, is then on the sprawling land area that stretches down from Alaska to Cape Horn. Across the Atlantic Ocean from us lies the continent of Europe, once a week or more away, now less than a day, flanked by a little island land which for several years has been a military base of extreme value. To the south of Europe lies Africa, the source of much of Europe's wealth and the location of much of European colonial empire. Over on the west, across the vast Pacific, lies the huge continent of Asia, with Siberia, Mongolia, China, India and Malaya. This continent, too, is flanked by a little island land which for several years was a military objective of prime importance. Below Asia is Australia.

As a nation we are, as it were, an island. Our population is one hundred and thirty million. That is just one-seventeenth of the whole. But today we do have a world destiny and concern. No longer are we on the periphery or fringes of world life; we are at its heart.

As a nation we have lived all of one hundred and sixty-nine years. We started in 1776. We began as thirteen states "conceived in liberty and dedicated to the principle that all men are

equal." Ours has been an insular nation and history. To begin with, we came to this land to get away from Europe, from its religious persecutions, from its social and political oppressions and from its economic hardships. We have preferred to be alone. We have majored in independence. We have craved neutrality. We have desired no entangling alliances. Here is the first of three axioms of our foreign policy in the context of which our missionary work has been done.

I. No Intervention in European Political Affairs

We did not concern ourselves with European political affairs. We were done with them. We had left them behind. Our first President warned against "entangling alliances." "Steer clear of them," he advised. We had our own work to do. To be sure, he envisaged "temporary alliances for extraordinary emergencies." But our destiny was conceived as comprehended within the security of our two oceans. And we have done little missionary work on the European continent.

The world has moved on. And we still have been disinclined to referee as to who shall rule in France, or just where the Polish boundary shall lie, or what shall be the western Soviet border in the Balkans. But when that powder keg touches western Europe, the Low Countries, France and the British Channel, we know that the fringes of our security are involved. We go to war then. We have done it twice. And by the terms of the Atlantic Charter we will do it again. We are quick to protect our security.

II. The Monroe Doctrine

This brings us to the second axiom of our nation's foreign policy in the context of which our missionary work has been done. It was in 1823 that President Monroe candidly asserted that the United States would not permit any non-American power to exercise in the Western Hemisphere any kind of sway, military or political. It was a unilateral statement,[1] and yet it had the approval of Great Britain and was backed by the British fleet. John Quincy

[1]Sumner Welles, *The Time For Decision,* Harper and Brothers, New York, p. 97.

Adams, who was Secretary of State, said that the naval power of the United States at the time was to that of Great Britain "as a cockboat in the wake of the British man-of-war."[2] We followed this in subsequent years with "Pan Americanism," with the Pan-American building in Washington and ourselves—as some of our southern neighbors regard us—the "Pan." However, in recent years we have learned that it is better just to be a Good Neighbor.

From 1823 to 1898, our country went through seventy-five years of comparative isolation. And for a reason. We had work to do. There was a continent to consolidate; there were western states to weld into one nation; there were transcontinental railroads to build; and there was a homogeneity of mind to create as to our black people in a land "where all men were to be equal." We fought the War Between the States in 1861-1865. And we followed this with wide industrialization of our life, to an era led by McKinley and Roosevelt I.

Meantime out there was our world. In 1853 Commodore Perry knocked open the door of Japan and the Japanese came out to learn of their world. In 1867 we bought Alaska from Russia, "Seward's Icebox" as it was contemptuously called at the time. In 1898 we fought a war of one hundred days and waked up with the Philippine Islands on our hands. And many of us searched our atlases and maps to locate just where the Philippine Islands were. It is reported that a Senator in Washington raised the inquiry as to whether that was not a locality to which the Apostle Paul addressed one of his letters! But the missionaries and those in the Church who were with them knew where the Philippine Islands were! They were already there. The missionary had already gone to many another such land. It was during this seventy-five years, and particularly after 1865, that our own missionary work got under way. We entered China and Brazil in the late sixties. And we entered Mexico shortly thereafter. Our missionary work in Japan was begun in 1884. And we entered the Congo in 1891 and Korea in 1892 This brings us

[2]Walter Lippman, *United States Foreign Policy,* Little, Brown and Company and The Atlantic Monthly Press, Boston, p. 17.

to 1898-1900, to the time of the Boxer Rebellion. East China was being partitioned by Germany, Russia, Britain and France. We took Manila. Here we come upon the third axiom of our foreign policy, and to a national attitude that has greatly conditioned much of our foreign mission work.

III. The Open Door Policy in China

This policy was promulgated by Secretary of State John Hay in the summer of 1900, when he claimed for our country in China equal and impartial trade rights, and with tariffs, railroad rates and port dues the same for us as for any other nation on the eastern edge of Asia. With this announced position went also the avowal of the intention of our government to seek to preserve Chinese territorial and administrative integrity.[3] Why did we do that? With a "hands off" policy in Europe, why did we enunciate an "open door" policy with regard to Asia? Was it the natural credo of a nation free and itself built on liberty that would share this boon with others? I think so. That was a part of the reason. Here was the expression of a kind of American political religion, as Lippman has called it. The same point of view is shown in our impatience to free the Philippines and also in our natural sympathy with India in her desire for dominion status. But there was also another reason more prosaic and with something less of high idealism. We instinctively felt that here was the only guarantee of our own liberty. For in the interest of our own security it would never do for us to countenance the enslavement by Japan or anyone else of one-fourth of the globe. Inevitably, then, to implement this policy of the open door in the Far East, we had a watchful eye at the settlement of the Russo-Japanese war in 1904-05. And in 1914 we built the Panama Canal to insure a quick transfer of our fleet. In 1915 we opposed the Japanese "Twenty-one Demands" on China.[4] Appalled at the sinking of the *Lusitania,* we entered and fought the first World War in 1917-18. In 1922 we called the Washington Conference,

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[3]Walter Lippman, *United States War Aims.* Little, Brown and Company and The Atlantic Monthly Press, Boston, pp. 13, 14.
[4]*Ibid.,* p. 19.

the so-called Nine Power Conference, where we broke the Anglo-Japanese Alliance and substituted therefor a Nine Power Treaty in connection with which we induced Japan to quit Shantung, and at the same time we again championed the independence and administrative integrity of China. In 1931 the then Secretary of War, Henry Stimson, protested the amputation of Manchuria from China; while Britain dallied and much of our own American press railed. It was serious business. I was out there in Manchuria at the time. It was the beginning of fourteen years of war. And ever and anon we approved and reasserted our desire for the abolition of unequal treaties in China, with the relinquishing of concessions and rights of extra-territoriality.

These, then, are three axioms of our foreign policy in the context of which our missionary work has been carried on: (a) no entanglements within Europe; (b) the freedom of the Western Hemisphere; (c) the open door policy in China.

Now we come to a shameful decade immediately preceding World War II. It is a decade that we need to recall very carefully, for it throws a great deal of light on our present-day world. We had won the war. We had repudiated Wilson and his League. We returned to normalcy and selfishness under Harding. And we teetered on the verge of disaster under Hoover. We wrote peace treaties, such as the Kellogg-Briand Peace Pact, seeking, it would seem, by wishful thinking and words to evade our responsibility as a nation in a world. We passed the Smoot-Hawley Tariff Bill in 1930 that killed world trade and brought on a depression. We passed the Neutrality Act, with its cash-and-carry arrangements, by which the nations came to our shores and paid cash for their armaments, hauling them away in their own ships. By such policies we vainly thought to live a normal life in a distraught and re-arming world. It has been aptly said that thus "the American foreign policy threw away all moral principle, became utterly selfish, went upstairs, pulled down the shades, and crawled under the bed!" And when we did that, we thereby encouraged the rape of Ethiopia, the rise of Hitler and the re-armament of Germany, Italy and Japan; we abetted civil war in Spain and then we sold to Japan mountain piles of scrap iron and millions of barrels of

oil. When Roosevelt made his "quarantine" speech in Chicago in 1937, it fell on the nation like a dud. We refused to fortify Guam. We acquiesced in the appeasement of Munich. Our ostrich-like pacifist foreign policy stemmed from an emasculated theology and philosophy. *All of whch was rudely interrupted and changed by Pearl Harbor.*

IV. Inferences

There are certain inferences that flow naturally from this historical record and from a consideration of our nation in the light of history and the importance of her position in the center of our world.

The first is that our national experiment has succeeded because of the roots it has had in the truth that comes from God, and that, indeed, viewing the world's life and experience, *social and political life on our planet has prospered as it has been brought into contact with God and His Word.* By contrast two classes of world organization and life may be listed. In one category there can be placed Assyria, Babylon, Egypt, Turkey, Spain, Italy and Japan. In another category there may be placed Great Britain, Norway, Sweden, Denmark, the Netherlands, Germany (before pagan philosophy took hold), Australia, New Zealand, our United States, Canada and modern China which has endured so heroically in her far west. The benevolent influences of democratic thinking and living are dramatically exhibited in such features of national policy as social security and other fraternal arrangements of life that have characterized this second category of nations. As Walter Lippman says with reference to the joining together of the two great Anglo-Saxon nations in the signing of the Atlantic Charter:

> America is now called to do what the founders and the pioneers always believed was the American task: to make the New World a place where the ancient faith can flourish anew, and its eternal promise at last be redeemed.
>
> The American idea is founded upon an image of man and his place in the universe, of his reason and his will, his knowledge of good and evil, his hope of a higher and a natural law which is above all governments, and indeed of all particular laws; this tradition descends

> to Americans, as to all the Westerners, from the Mediterranean world of the ancient Greeks, Hebrews, and Romans.
>
> It is no accident—it is indeed historic and providential—that the formation of the first universal order since classical times should begin with the binding together of the dismembered parts of Christendom.[5]

Here is another secular voice that reminds us of Wendell Willkie's panegyric of the missionary as the "creator of good will."

Second, *we must eliminate the conception that anything without our borders is therefore to us alien and "foreign."* We spoke of our neighbors to the East and West. We have some to the North: the Russians, just over the Pole. When the first non-stop flight from Moscow to America by way of the North Pole was made by the intrepid Russian flyers a few years ago, Stefansson, the explorer and scientist, said, "Upon a monument built for them might well be engraved: They found the world of transportation a cylinder; they left it a sphere."[6] To us in the Church this means that church loyalty begins not solely with the local church but with the church universal, the church around the world; that is, the ecumenical fellowship of those who believe. And we shall not have a nation and world where peace dwells unless the members of even our weakest churches and chapels here at home relate their faith and their sacrifice to their brothers around the world.

Third, *religious freedom* is something that relates not only to life in Latin America, Japan, Russia and the Moslem lands. Those who know best are telling us that it is a boon and a privilege *the battle for the attainment of which must be fought here in our own land.* We Protestants in America are nothing if not tolerant. Our tolerance degenerates into credulity and unconcern. We supinely submit to the effects of a totalitarianism in ecclesiastical affairs that is just as fatal as totalitarianism in the political world. In contemplating the serious inroads on our national liberties in this country by the Roman Catholic regime, we need to keep clearly in mind that if religious liberty cannot be maintained on this con-

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[5]Walter Lippman, *United States War Aims.* Little, Brown and Company and The Atlantic Monthly Press, Boston, p. 209.

[6]Erwin Raisz, *Atlas of Global Geography.* Harper and Brothers, New York, p. 5.

tinent, there is little chance that it can be maintained anywhere in our world.

A fourth consideration for us as we view our world is this: *the message of Jesus Christ is crucial for our world.* Only as China continues to build on Eternal Truth will she be strong. And only as the people of Africa are challenged by the highest, will they arise to their rights and their destiny. We are wresting today with new-found scientific instruments of horror and with political responsibilities for Japan. It very greatly matters what kind of a message we shall bear to such a land as Japan. The Reformed fellowship with its emphasis on the sovereignty of God has a message for Japan, a land that too long has known only the sovereignty of an earthly emperor.

And, lastly, *the future of the missionary advance waits on a reassertion here in the sending lands that the convictions we have sought to spread are for us true.* We glory in our free press. We invite the whole world to read it. And they are doing just that. They know full well the disparity between our democratic professions and our undemocratic living. They are learning in detail about our social inequities. They speak of our caste system. They are sure that in our handling of the Japanese, the Negroes, the Mexicans and others within our borders we are not faithfully abiding by our initial purpose that here "all men should be equal." Not a lynching occurs in any one of our states that on the next day is not heralded all over the continent of Africa. And the nations are watching to see how a capitalistic nation will solve the problems remaining for an age that increasingly is insisting on a consideration of the interests of "the common man."

May there come upon us all a fresh realization that the things for which the Church and its missionary work stands, the things for which a world hopes and longs, are eternally true. For the life of our intensely interrelated world, these things are simply indispensable. In the words of that great missionary to Latin America, Dr. George Howard:

> We have a humanity too precious to neglect.
> We know a remedy for the ills of the world too wonderful to withhold.
> We have a Christ who is too glorious to hide.
> We have an adventure too thrilling to miss.

CHANGELESS VERITIES*

By Herman Harrell Horne, Ph. D., LL. D.,

Professor Emeritus, New York University,
New York City

The members of this graduating class stand at the opening of a new era: the atomic era. The energy released from an atom of uranium is said to be 20,000 times more powerful than T.N.T. This energy necessitates the prevention of World War III. It will in time be harnessed to the arts of peace. This new era will be characterized by internationalism. The Big Powers of the world have now ratified the Charter of the United Nations. There is also a trend toward the left, as evidenced in the recent British elections. The Labor Party in England is proposing the nationalization of the Bank of England and the coal mines. America is undergoing the throes of reconversion to an economy of peace. The whole world after World War II stands in need of reconstruction,—material, social, spiritual,—especially spiritual. With freedom of religion guaranteed the world by the Atlantic Charter, the countries of the world will be thrown wide open to the Christian missionary enterprise, in which you will have a share. It is a changing world, a rapidly changing world, and it will be an ever more rapidly changing world.

Will this changing world destroy itself by the misuse of atomic energy? Will human civilization survive? We must act quickly and effectively to prevent catastrophe. MAN'S HOPE FOR A CHANGING WORLD LIES IN MAINTAINING THE SUPREMACY OF CHANGLESS SPIRITUAL VERITIES. Timeless truths are our timely truths.

But are there any changeless verities? There are. To deny them is, by implication, to affirm them. "All things change." If so, then change itself becomes a constant. If it is true all things

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*Abstract of an address at the summer Commencement of the Biblical Seminary in New York, August 24, 1945. Dr. Horne, distinguished as teacher, lecturer on great foundations and author of more than a score of books, was Sprunt Lecturer at this seminary in 1937.

change, then there is a principle of change which does not change. For all things to change there must be one changeless truth. "Universal relativity?" Relative to what? we must ask. Heraclitus, Greek father of the doctrine of universal flux, saw this and maintained that there is unity and reason in all things. There is wisdom, which is, he said, "to know the thought by which all things through all are guided." Things change; the law of change does not change.

Dr. Samuel Johnson, in *The Idler,* observes: "He is no wise man that will quit a certainty for an uncertainty." It is certain that some things do not change. Browning saw this when he makes Rabbi Ben Ezra say: "Earth changes, but thy soul and God stand sure." Sir James Jeans, one of the world's leading astro-physicists, observes: . . . "from the intrinsic evidence of his creation, the Great Architect of the Universe now begins to appear as a pure mathematician" (*The Mysterious Universe,* page 165). Pure mathematical relations do not change; we change in our progressive knowledge of them.

Where then shall the changeless be found? Not in the sense-world. Here, obviously, is the realm of flux. Saint Paul saw this when he wrote: "The things that are seen are temporal." You recall his next statement. As Henry Francis Lyte wrote in his famous hymn, "Change and decay in all around I see." And you will recall his next words. Similarly a recent editorial in *The New York Times* (August 12, 1945) on "These Things Abide" (presumably by Haydn Pearson) observes, "But the ancient and beautiful laws of nature, not one whit changed, abide."

As you go forth to labor in a changing world, these four spiritual realities, rightly understood, I would have you think of as unchanging verities: God, Christ, Truth and Right. The last three rest back upon the character of God.

I. God

Our ideas of God change. But our idea also is that God does not change. We think of God as changeless in His infinitude, in His perfection and in His will and purpose. If God changed, He

would have to be finite; if finite, He, being God, would have to change for the better; if He changed for the better, He must have been imperfect. All these ideas of a changing, finite, imperfect God are repugnant to reason. The prophet Malachi felt this when he wrote, "I am the Lord, I change not." The apostle James felt this when he wrote of the "Father of lights, with whom can be no variation, neither shadow that is cast by turning." Of course, we do not, cannot, adequately REALIZE God, but we can think of Him, with St. Paul, in whom we live, and move and have our being, and who dwells in light unapproachable.

II. Christ

The plan of God, eternal and changeless as His own being, included from the beginning a way of saving man from his ignorance, error, ugliness, wickedness and sin. Man was designed to grow in knowledge, beauty and righteousness. It was necessary in this plan that God manifest Himself as the Saviour of man. Christ is eternal as revealing the suffering of God for the sin of man. The Lamb, as Saint John saw in his vision, was slain from the foundation of the world. The eternal Christ, who is central in God's changeless plan, was manifest in Jesus of Nazareth. The unspeakable suffering of Jesus on the cross is a continuing revelation to man of what man's sin costs God. We probably find it easier to believe that the merciful Christ is like God than, in view of the horrors of the world, to believe that God is like Christ. Why didn't God stop the war? He did, by the human agencies through whom He works and whose wills He guides but does not compel or contravene. Atomic energy is a physical manifestation of the will of God in the world. Let not man misuse it! Jesus Christ is a spiritual manifestation of the will of God in the world, as the author of Hebrews wrote, "the same yesterday, today, and for ever." The temporal in space and time is a continuing manifestation of the eternal. The natural is a parable of the spiritual. The historic Jesus is the embodiment of the eternal, changeless Christ.

III. Truth

We progress in our knowledge of truth. Our ideas of truth change, facts change, but truth does not change. "Once true, always true." Arthur Hugh Clough expresses our regard for truth when he writes:

> It fortifies my soul to know
> That though I perish, truth is so.

Truth is a quality of propositions. A proposition is true when the situation is as it is said to be. Truth is more than "workability" of ideas, which makes truth a matter of expediency. Truth is more than the "correspondence" of ideas with objects that exist beyond the mind,—a view which dubiously assumes that anything can exist beyond the mind. Truth is "coherence" of ideas, it is man thinking the thoughts of God after Him. Once a proposition is true, nothing can ever change the truth of that proposition in the sense it was meant at the time it was made. Situations change, the truth about any situation never changes. Boswell reports that Dr. Johnson once observed, "You have no business with consequences; you are to tell the truth." Thomas Henry Huxley, the great scientist, once wrote, "Time, whose tooth gnaws away everything else, is powerless against truth." And President Hutchins writes in his *Higher Learning in America,* "The truth is everywhere the same." Without it, our changing world would lack the knowledge of its own changes. With it, we have something to seek, to find, to have, and to hold.

IV. Right

As truth is man thinking the thoughts of God, so right is man doing the will of God. As the thought of God is an absolute standard of truth, so the will of God is an absolute standard of right. This will is changeless. We progress in our knowledge of this will; our ideas of what is right change. Morals are more than manners, more than customs, though the term is derived from the Latin *mores.* Morals are man meeting the requirements of God. No man does this completely. Our conscience is our moral sense of our duty. It has to be enlightened and the following of an

enlightened conscience is a categorical imperative. H. T. Buckle, author of the *History of Civilization in England,* wrote of many changes in society but noted also, "moral truths do not change." These are absolutes in this changing relative world: there is an absolute God, an absolute Christ, an absolute truth, an absolute right. We as Christians do not have to join the ranks of the relativists and adopt expediency as our standard in logic and ethics.

What then shall we do? These four things: trust in God, believe in Christ, know the truth, and do the right. The reward of trusting God is "perfect peace." The reward of believing on the Son is "life." The reward of knowing the truth is being made "free." The reward of doing the right is the sense of unity with the Father's will. Of these four things, perhaps the one we most need to emphasize now is to know the truth. This involves a lifetime of rewarding study. The Christian leader should know his Bible and, in outline at least, his world of nature and man.

By these four things we can give our changing lives something of the unchanging quality of eternity. This is SERENITY of spirit, such as Jesus had in the storm on the lake and before Pilate. The centre of the typhoon is quiet. The atom has an uncharged neutron as well as the negatively charged electron and the positively charged proton, but it is the neutron that divides the atom. Serene people not only possess their own souls: they help others to do likewise. They carry on steadily in their places and effect wonders. As Clough writes:

> There is a great Field-Marshal, my friend,
> who arrays our battalions;
> Let us to Providence trust, and abide
> and work in our stations.

THE UNION SEMINARY REVIEW

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BOOK REVIEW DEPARTMENT

PROFESSOR ERNEST TRICE THOMPSON,

Union Theological Seminary, Richmond, Va.,
Book Editor

HUMANISM AND HUMAN DIGNITY. (Yale Studies in Religion, No. 13.) *By Luther Winfield Stalnaker.* Yale University Press, New Haven, Conn. 58 pages. $1.00. The title of this book is bound to tbe misleading. One expects a study of the conception of man in current naturalistic humanism, but discovers instead a defense of what is more usually called pluralism against the philosophy of the absolutists. While we can applaud the author's motive in seeking to redeem a good word gone wrong, we fear his method will only enlarge the halo of ambiguities already worn by the term humanism.

The book consists of an analysis of the thought of three absolutist philosophers, F. H. Bradley, Bernard Bosanquet and Josiah Royce; first, to illustrate their denial of the reality of time, evil and freedom and then to show that their premises, if rigidly followed, would lead rather to the affirmation of these three realities. This indirect support of the absolutists, confirmed by the clear testimony of our consciousness, justifies the "humanistic" insistence that time, freedom and evil must be taken seriously in any adequate philosophy. The method of approach and the precision with which the issues are sharpened are the chief virtues of the book.

JOHN NEWTON THOMAS,
Union Theological Seminary, Richmond, Va.

WHAT RELIGION IS AND DOES. *By Horace T. Houf.* Harper and Brothers, New York. 413 pages. $3.00. A textbook by the Professor of Philosophy at Ohio University, first published in 1935, is here offered in revised form with some valuable additions but no change in viewpoint and general plan. The book is divided into two parts, Generic Religion and Hebrew-Christian Religion. In Part One the general problems of the philosophy of religion are treated, i. e., the definition of religion, the ethics of belief, the relation of science and religion, the idea and existence of God, and the problems of prayer and immortality. Part Two consists of an interpretation of the Hebrew-Christian tradition and of the nature and forms of contemporary Christianity. One of the best features of the book is a rather extensive classified bibliography. For use with classes there is also an appendix of questions and exercises on each chapter.

The author is faithful to his purpose of writing a textbook on the college level. His discussions are well arranged, synoptic and elementary, and his style, though not brilliant, is lucid. In philosophical and theological background he is too largely limited to American thinkers, and his general

position reflects an undisturbed liberalism of the 1920 vintage. For instance, he accepts the latitudinarian theism of Gerald Birney Smith: "Theism is an interpretation of the universe in terms of a philosophy which makes it possible for man to believe in a cosmic support of his ideals and values." And he concludes his discussion of the cross with the statement that "Jesus did in his magnificent way what every normal person must also do in his or her lesser way." Despite its limitations, however, one could go a long way before finding a better textbook for beginners.

JOHN NEWTON THOMAS.

THE WILL OF GOD. *By Leslie D. Weatherhead.* Abingdon-Cokesbury Press, New York and Nashville. 55 pages. 75 cents. The gifted minister of the City Temple, London, has made another significant contribution to serious Christian thinking in these stressful times. In the conviction that the phrase "The Will of God" is used too loosely and often without discernment, to the confusion and distress of burdened souls, Dr. Weatherhead has given an excellent clarification of the difficult subject in five illuminating chapters. Dividing the complex term into (1) The Intentional Will of God, (2) The Circumstantial Will of God and (3) The Ultimate Will of God, the author has really asserted "eternal Providence" and justified "the ways of God to man." Any minister or layman attempting to bring comfort to sorrowing hearts or to speak in a serious and responsible way about the will of God will be greatly helped by a careful reading of this book. Here is straight, clear thinking on one of the great themes of our Christian faith.

MARION A. BOGGS,
Little Rock, Ark.

TRUMPETS OF GOD. *By Dr. N. Mylvisaker.* Augsburg Publishing House, Minneapolis. 176 pages. $1.50. This book is a message of faith and hope that is directed to the individuals who in this generation of disillusionment are looking for God. The author is a spokesman for that strong and virile element in American Protestantism which makes the Lutheran church with its heritage of Scandanavian thought and life a most important and hopeful factor in the total picture of American religious life. The book begins with chapters which seek to analyze the mood of doubt and despair, the mood of religious indifference which marks so much of American life in this time of crisis. But the great chapters of the book are those that deal with the assurance of faith, the confirmation of the gospel and the transforming message of the Christian evangel. These chapters are written with the exalted passion of religious emotion, with strong and positive convictions concerning the eternal verities of the Christian faith, and with a definite movement of thought which should make the book the bearer of a vital message to our generation. In the opening of the book, the author quotes 1 Corinthians 14:8, "If the trumpet give an uncertain sound, who shall prepare himself to the battle?" This book does not give forth an uncertain

sound. It is a trumpet call to men to arouse themselves to the proclamation of the whole gospel in our generation.

HOLMES ROLSTON,
Charlotte, N. C.

THINKING WHERE JESUS THOUGHT. *By Hillyer H. Straton.* The Bethany Press, St. Louis. 254 pages. $2.00. The author of this excellent book is the pastor of the First Baptist Church in Detroit. The book illustrates what a busy minister of a very large metropolitan church can do if he disciplines himself and budgets his time, for behind the volume are hours and hours of painstaking scholarship. The book is dedicated to a large group of outstanding men in the denomination known as "The Disciples of Christ," among them being Edgar DeWitt Jones, who writes the introduction and who says about the author, "Were I a Baptist . . . I should look on him (i. e., Dr. Straton) as destined to be ranked some day, not far off, with that glorious company of theologians and teachers, namely, Edgar Y. Mullins, . . . Augustus H. Strong, and others of that inner circle of Baptist writers." That indicates the respect in which Dr. Straton is held by men of other faiths and who are capable of judging real ability. The book bears out this judgment.

There are four main sections in the book: Thinking About Himself and Others; Facing the Fact of Evil; This Is the Way, and New Insights of Modern Theology. The author gets rather bogged down in the first and the last sections in quoting his sources and in analyzing various schools of thought, and after he gets through with "modern theology he comes out about where a more conservative school has been all the time. On the other hand, he shows he is familiar with the more liberal schools and yet finds the teachings of Jesus as given directly in the Bible entirely applicable to our present day. Some of the chapters in the book are outstanding and each is worth the price of the volume: The Problem of Wealth; Jesus and the Problem of Sin; World Dynamic for Peace. The chapter on War, the Supreme Sin, which had previously appeared in the Anglican Theological Review and later reprinted in the British Weekly, is the best treatment in brief scope of the subject that this reviewer has seen. The book is really worth buying. It is full of sermonic ideas and, far more important, it is thought-provoking. Get it.

JAMES APPLEBY,
Anderson, S. C.

OUR CHRISTIAN FAITH. *By Walter M. Horton.* The Pilgrim Press. Boston and Chicago. 148 pages. $1.00. One of the major tasks devolving upon Christians in these turbulent times is to give adequate and affirmative expression to their faith. Congregational Christians have set themselves to this task with purpose and thoroughness, and are publishing a series of books under the general theme, "Congregationalism Today and Tomorrow."

Our Christian Faith is one of the first in this series, and it is a worthy beginning indeed. Dr. Horton, the distinguished professor in the Oberlin Graduate School of Theology and a well known writer, has carried out his assignment superbly and has given a clear and trenchant statement of the Christian faith as Congregational Christians conceive and hold it. God, Creator and Ruler of the World, Mankind Rebels Against God's Rule, God Shows His Redemptive Love in Christ, The Church's Faith, The Freedom of the Christian Man, Extending the Faith, Creating World Community, and Final Victory Over Evil are some of the outstanding chapters. Coming from the heart of Congregationalism and expressing the faith of those who have long claimed that they have no creed except the Bible, this volume deserves and will attract wide attention.

MARION A. BOGGS.

BEYOND PERSONALITY. *By C. S. Lewis.* The Macmillan Company, New York. 68 pages. $1.00. This latest series of talks on Christianity and its meaning by the author of *Screwtape Letters* takes the "crystal-clear mind of the author" into the field of theology. The language is that of the man on the street; the illustrations and analogies are drawn from familiar things in everyday life; the reasoning is so logical as to seem simple, and the conclusions are inescapable. Every preacher who reads the book will feel an urge to revise the sermons he has written on the subjects the author treats and to make them more simple, more direct, more interesting and more convincing. The layman who reads these chapters will feel a new interest in theology and a desire to learn more about it. Perhaps Dr. Lewis has pointed out the way to give "the Queen of the Sciences" its proper place in modern life.

STUART R. OGLESBY,
Atlanta, Ga.

THE LOGIC AND REASON IN CHRISTIANITY. *By Edward D. Lucas.* Fleming H. Revell Company, New York. 95 pages. $1.00. The five lectures here printed were given to Men's Clubs of Petersburg, Virginia, by one who is described by his publishers as "a prominent member of the Virginia bar, . . . a lecturer on the Bible and a newspaper correspondent." The lectures deal with Immortality, Inspiration, Validity of the Bible, the Atonement and Redemption. With each subject the author has attempted to establish the Christian position by "logic and reason, aside from our faith." Mr. Lucas' book will be of particular interest to serious-minded laymen. Theologically trained readers may find Mr. Lucas unaware of the critical character of certain problems mentioned. All, however, will appreciate in this "brief" by a defense lawyer for conservative Christianity its thoughful preparation and the obvious earnestness of its conclusions. Blessed is the minister with such a layman in the congregation!

PAUL LESLIE GARBER,
Agnes Scott College, Decatur, Ga.

THEREFORE STAND. *By Wilbur M. Smith.* W. A. Wilde Company, Boston. 614 pages. $3.00. This is a book every minister should read. It would stir us from our lethargy, bring a new note into our preaching and send us to our knees in prayer. The book is an apologetic, the most persuasive and powerful in recent years. It is also a plea for apologists, for able and scholarly and specially trained men to defend the Christian faith in the citadels of unbelief. It is also an exposition of Paul's masterly address to the Athenians on Mars Hill. The author hopes two things for his book. He hopes no reasonably educated person will fail to understand a single sentence. (I do not recall a passage whose meaning is not crystal clear.) He hopes no one, believer or unbeliever, will be able to say of a single statement, "This is not true." He never makes a statement regarding any author without quoting his exact language and giving the book and page. One marvels at the wide range of his familiarity with the great writers in almost every line of human knowledge. He gives 896 quotations from nearly 600 different writers. This is not a book to be read at one sitting, yet I had difficulty in putting it aside.

In Chapter I the author considers the forces engaged in the modern attack upon Christianity. He lists the Influence of Modern Philosophy, entirely atheistic, the Influence of Modern Socialism, bitterly anti-Christian, the depersonalization of God and the deification of man and the humanizing of Christ, intellectual atheism and the enmity of certain political groups. He takes us to the core of the issue, the rejection of the supernatural. He shows that the modern world has rejected a *supernatural being,* God the Father; a *supernatural book,* the Bible; a *supernatural Saviour,* Jesus Christ; a *supernatural experience,* conversion; and a *supernatural destiny,* heaven.

Chapter II discusses the retreat of evangelical Christianity. He sums up the situation in the sentence, "Evangelical Christianity has suffered tragic defeat and is being beaten back in almost every important area which once it occupied." Startling facts are cited which include statements of religious leaders, the condition of Protestantism in Europe and in Britain and in America, the drift of American Educational Institutions from the Christian Church, unbelief in certain theological seminaries, and the absence of faith among the majority of the intellectual leaders of our day. In every instance he cites the facts as evidenced by the printed page.

Chapters III and IV deal with the causes of unbelief which lie in the natural antipathy of the human heart to God and to holiness and its natural devotion to material things; and the pessimism of unbelief as shown by the published statements of great agnostics. Chapter V is an appraisal of Athenian Civilization (its achievements and impotencies), showing its remarkable similarity to our own age. Chapter VI is a fine exposition of the passage in the 17th chapter of Acts on which the author's argument is based.

The next three chapters present the main argument of the book, which follows the three main themes of the apostle's message to the Athenians.

Chapter VII deals with Creation. Frankly admitting that the manner of the divine creation is inexplicable, the author stresses the fact that God brought the universe into being without the use of preexistent materials; that the Bible account is infinitely superior to pagan mythologies; scientifically accurate in the order of creation, (plant life, water animals, birds, land animals, man); approved by great scientists from John Newton to Arthur Compton; revealing the nature of God as eternal, omnipotent, all-wise and good, a God to whom we may confidently pray and to whom we may commit our souls. Chapter VIII presents the evidence for the resurrection of Christ in its most unanswerable form. It is in many way the finest in the book. Chapter IX deals with the future judgment. In preaching of sin and its consequences the author finds the only remedy that will save human society from moral disintegration.

The two closing chapters deal with practical applications of the Christian apologetic. Chapter X shows how the promises of the Christian revelation are fulfilled in the experience of those who accept it, especially how notable Christians in the face of persecution, hardship and death exhibit joy and peace. Chapter XI is a ringing challenge to Christendom to return to the Word of God, reaffirm its faith in Christ as the Son of God, train a new generation of apologists and create a new literature in defense of the faith.

Dr. Smith's monumental work represents a lifetime of thought and study. He does not "pull his punches," but he is neither bitter nor unfair. No one can read this book without having a more complete knowledge of the religious situation in the world today and a clearer apprehension of the issues at stake.

ROBERT A. LAPSLEY, JR.,
Roanoke, Va.

GREAT WRITERS AS INTERPRETERS OF RELIGION. *By Edward Mims,* Professor Emeritus of English Literature, Vanderbilt University. Abingdon-Cokesbury Press, Nashville and New York. 176 pages. $1.50. A book like this naturally invites comparison with Strong's well-known work on the theology of the great poets. The present book is less penetrating and thoroughgoing than the older study, the author being not a theologian but a literary man. However, Dr. Mims does have a clear idea of the delimitations of Christianity and specifically refuses to count Shakespeare, Chaucer and Shelley (for instance) as Christian writers. As compared with Dr. Strong's work this one is wider in its range, superior in quality of literary appreciation, and in lack of padding. Surprisingly much is placed within brief compass. Writers as diverse as Thomas Mann and Hitler, Bunyan and Carlyle, Walt Whitman and Sidney Lanier, Emerson and John Henry Newman are appraised, and the frequent quotations bring to light many a gem to most ministers unknown. The method is not to treat the writers separately but to survey them under the following heads: Harmonizers of cul-

ture and religion, Champions of the moral law, Prophets and seers, Revealers of beauty, wonder and mystery, and Defenders of the faith. Special emphasis is given to Victorian writers, who have been the author's life study. Carlyle in particular is given the credit as a prophet that he always deserves and seldom receives. The Christian reader will be started along many a journey into literature of spiritual power, but he will have two regrets. One is that the few Christian writers of our time are no more than mentioned. The other is that it was necessary to go back at least a generation to discover writers in harmony with Christianity, for in our time, with few exceptions, the important and able writers are either indifferent to Christian faith or effectively hostile. Current literature is ranged for the most part on the side of dirt and doubt. This book challenges some one with literary power to range himself on the side of the angels.

KENNETH J. FOREMAN,
Davidson College, Davidson, N. C.

OUTLINE STUDIES IN MARK. *By John L. Hill.* Abingdon-Cokesbury Press, Nashville and New York. 181 pages. $1.00. The author is a layman, book-editor of the Sunday School Board of the Southern Baptist Convention, teacher of a large Sunday School class in the First Baptist Church of Nashville, Tennessee, whose lessons are regularly broadcast. The book consists of thirteen studies in Mark. Each begins with an outline of both lesson material and lesson values. Each outline is developed in brief paragraphs with frequent suggestive sentences. This is a worthwhile aid for those wishing to teach Mark who are not planning to use standard commentaries and who can secure illustrative material elsewhere. Most controversial matters are avoided. The plain and practical spiritual values of the text are presented.

J. WALTON STEWART, JR.,
Charlotte, N. C.

THE FOURTH GOSPEL IN THE EARLY CHURCH: ITS ORIGIN AND INFLUENCE ON CHRISTIAN THEOLOGY UP TO IRENAEUS. *By J. N. Sanders.* Cambridge: At the University Press. New York: The Macmillan Company. 92 pages. $1.75. This essay, awarded the Kaye prize at the University of Cambridge, is a major contribution in the field of historical theology and raises important questions regarding the origins of the Gospel according to John. The author has collected for our benefit materials revealing the use made of John's Gospel by both orthodox and heretical writers up to and including Irenæus. The Gospel appears to have been used first of all by the Gnostics, and particularly by the Alexandrians, for the Apostolic Fathers cannot be said to produce any certain trace of its use. It was the Valentinians (a Gnostic sect) who first ascribed it to "John." Some time afterwards it began to be used by the Apologists, but it is not until Theophilus (about 180 A. D.) that the Gospel is ascribed to John by

an orthodox writer. In Asia Minor this unknown John came to be identified with John the Apostle. The Early Church was somewhat reluctant to accept the book as Scripture because of its popularity with the Gnostics. This reluctance was finally overcome, however, by Irenæus, who challenged the Gnostic interpretation of the Gospel and vindicated it as the "rule of faith," a position which it has held ever since in Catholic theology. Mr. Sanders concludes that the Gospel was probably written at Alexandria by the Beloved Disciple (not the Apostle John) or by some one closely connected with him in order to commend the saving truth of Christianity to such persons as might appreciate and accept a thorough-going restatement of the Christian Gospel in terms of contemporary religious and philosophical thought. He believes that the Fourth Gospel presents the essential truth of the Gospel and that it served to bring both Gnostic and Apologetic doctrine into closer conformity with essential Christianity until in Irenæus one finds the influence of the Fourth Gospel dominant and Catholic doctrine for the first time clearly and fully expounded. He hopes to show at some later date that the normative influence of the Fourth Gospel continues through the great Alexandrines, Clement, Origen and Athanasius. The material which Mr. Sanders has collected and arranged gives the reader data by which these conclusions may be checked. It is a book which careful biblical and historical students will not want to miss.

Ernest Trice Thompson,
Union Theological Seminary, Richmond, Va.

The Bible Speaks to Our Day. *By George Barclay.* The Westminster Press, Philadelphia. 93 pages. $1.00. This is biblical interpretation of a high order. This is wartime preaching at its best. Dr. Barclay, a former Moderator of the Presbyterian Church of England, took his Bible in his hand while bombs were raining on England to see what it had to say to that hour. Above the thunder of bursting explosives and the poignant anguish of broken hearts he heard an eternal Voice speaking through the pages of the Bible to that very condition. Dr. Barclay has done as little to distort the Voice as is humanly possible. He has not judged the Bible by tragic experience but has judged experience by the Bible. He has not adjusted the truth of the Scriptures to suit either his patriotism or his prejudices but has brought them fearlessly and frankly out into the light to be dispassionately examined under the leadership of the Holy Spirit. The style is clear, the thought is fresh and relevant, the tone is impassioned but restrained and the spirit is reverent. Although the presentation is simple, there is evidence of the deepest biblical scholarship behind every line. This book serves the double purpose of interpreting our day in the light of revealed truth and of demonstrating how vital a book the Bible is and how its living treasures may be homiletically released.

Donald G. Miller,
Union Theological Seminary, Richmond, Va.

THE STORY OF THE CHRISTIAN YEAR. *By George M. Gibson.* Abingdon-Cokesbury Press, Nashville and New York. 238 pages. $2.50. The author of this book was born and reared in the Southern Methodist Church. He is now pastor of the United Church (Congregational and Presbyterian) of Hyde Park, Chicago, and instructor in homiletics at the Presbyterian Theological Seminary of that city. He gives here in language that laymen as well as ministers will enjoy and understand (scores of illustrations add to the attractiveness of the book) the essential facts regarding the development of the Christian year. In his final chapter the author sets forth some of the values of an ordered calendar which is willing to learn from the past: (1) the whole gospel is emphasized; (2) the full classic sweep of Christian doctrine is covered in the scope of the Christian year; (3) ecumenical worship is advanced; (4) ministers and people follow a logical order in a continuing educational and devotional line of Bible reading; (5) it cultivates a sense of Christian history; (6) it is an aid to effective religious education; (7) it encourages long range planning for the church year; (8) it meets a wide range of personal and social needs and duties. The author does not suggest that Protestants restore the full church year to use. He does hope that his study may advance the existing trend toward a more unified and historically significant worship. It should be a stimulus in this direction.

ERNEST TRICE THOMPSON.

THE LORD'S SUPPER IN PROTESTANTISM. *By Elmer Stone Freeman.* The Macmillan Company, New York. 174 pages. $1.75. This volume by the minister of the First Congregational Church, Menasha, Wisconsin, though small is packed with meat. It is addressed to ministers and laymen and is intended as "a well-documentel, non-controversial history of this great Christian Sacrament." The author states the objectives of the book and he then carries them out: "to attempt an evaluation of the Lord's Supper, which will be, so far as possible, true to the intent of Jesus, intelligible and credible in the light of contemporary knowledge, and inspiring when translated into terms of corporate worship." Six chapters are devoted to the history of the Lord's Supper. It is shown how the Last Supper as an *event* crystallized and solidified into the Lord's Supper as a *rite* and finally into a *sacrificial* rite, "justified by an elaborate theology and encased in a rigid ritual which requires transubstantiation to make it mysterious and a priest to make it valid." What the Reformers did to the Mass is set forth, and the place of the Lord's Supper in contemporary Protestantism is described. The Protestant definition of a sacrament is amplified and it is made clear that transubstantiation is rejected but not belief in a real spiritual presence. According to the author, the requirements for a modern liturgy of the Lord's Supper should (1) be based upon sound psychological premises, (2) maintain some contact with traditional observances and (3) express a vital personal and social religious message. The author finds among

Churches with too rigid a doctrine of the ministry that the Lord's Supper is a barrier toward unity whereas it is a bridge among those where this rigid doctrine of the ministry is lacking. This excellent book closes with a discussion of the ethical and spiritual dynamic of the Lord's Supper and with suggested orders for private and public observance of the Sacrament.

ANSLEY C. MOORE,
Mobile, Ala.

FRUITS OF AN ACTIVE LIFE, WILLIAM PENN. *By William Wistar Comfort and Isaac Sharpless.* Friends Book Store, Philadelphia. 102 pages. $1.00. This small book will delight the admirers of William Penn. First in this book we find a helpful introduction by Dr. William Wistar Comfort, President Emeritus of Haverford College. Next we come to the main portion of the book, which is composed of maxims and aphorisms gleaned carefully by Dr. Comfort from seventy books, addresses and letters of William Penn and arranged under four headings: religion, morals, government and toleration. Following these is an essay, "William Penn, Practical Mystic," by Isaac Sharpless, President of Haverford College, 1887-1917. The closing section of the book is composed of a few letters, prayers and other brief passages from Penn's writings.

DUNBAR H. OGDEN, JR.,
Staunton, Va.

THE JEHOVAH'S WITNESSES *By Herbert Hewitt Stroup.* Columbia University Press, New York. 180 pages. $2.50. Who are the Jehovah's Witnesses? Every one knows that they and their children refuse to salute the flag, that more of their sect have gone to prison for refusing induction into the armed services than any other, that they have been frequent victims of mob violence since the outbreak of World War II. Ministers know that they were formerly called Russellites or the International Bible Students' Association. Most of us remember Judge Rutherford and his confident assertion—"Millions now living will never die." We also know that they are indefatigable in spreading their witness from door to door and on the street corners, by phonograph and by the printed word. We might be surprised to learn, however, the extent of their activity. Mr. Stroup estimates that the distribution of the literature of this Society has probably surpassed that of any other American movement, religious or secular. "The number of items of reading matter distributed from door to door in any recent year makes the sales of the 'best sellers' look like census figures on small towns." Last year 20,000,000 books and booklets were distributed (despite the paper shortage), and almost 10,000,000 copies of their magazines were distributed on the street corners. We do not know how many members the sect has but the number of active witnesses are more than all the professed gospel carriers or ministers of the Congregational-Christian, the Presbyterian and the Methodist churches combined.

Who are the Jehovah's Witnesses? The best answer, the only adequate and comprehensive answer available, is furnished by the author of this book. Mr. Stroup has studied the literature of the movement and knows its history as far as it can be known, but he has gleaned most of his information from first-hand contact with the Jehovah's Witnesses themselves. He tells the story of its rise and describes its organization and life and the doctrines actually held by living witnesses, as well as those which were taught by "Pastor" Russell and by "Judge" Rutherford. He describes their attitudes and relations to other groups. It is an interesting study and informative not only to the average reader but also to psychologists and sociologists, and to religious leaders as well. For not only does it tell us most of the things that we would like to know about the Jehovah's Witnesses. It also throws light on the character of human motivation and on the sociological nature of the sect. Most important, it reveals the failure of the Christian Church to "create a highly satisfactory medium of expression for the needs and aspirations of the underprivileged."

ERNEST TRICE THOMPSON.

RELIGIOUS LIBERITY: AN INQUIRY. *By M. Searle Bates.* International Missionary Council, New York. 604 pages. $3.50. The book editor of the Christian Century characterizes this book as the book of the year. Many will agree with him in this judgment. Certainly it is a book that should be read by every minister and by every layman who is concerned about the maintenance and the extension of freedom of worship in our modern world. Part I describes the problem of religious liberty today in Soviet Russia, in Moslem lands, in Spain, in Germany, Italy, Japan, Latin America, and also in other lands where the situation is less acute. Part II discusses the problem of religious liberty in history, traces the long struggle for this fundamental freedom and sets forth the different attitudes and theories which have emerged. Other sections deal with the meaning of religious liberty, the grounds of religious liberty and religious liberty in law (national and international). The last section contains conclusions and proposals for the future.

It is impossible to summarize a book which deals with so many topics, in so thorough a manner, with such a wealth of information and insight. Some of the facts which stand out in this reviewer's mind are the following:

A generation ago the civilized world seemed to be moving toward the realization of religious liberty, though many lands were still far from the goal. In recent years there has been a decided set-back, and freedom of religion, along with freedom of speech, has been lost even in countries where it was thought to be secure.

Today religious liberty is denied to a very large proportion of mankind.

The chief foes of religious liberty are fascism, communism, Mohammedanism and Roman Catholicism. Some Roman Catholic scholars in the

United States and elsewhere are advocates of religious toleration and of the separation of Church and State. But the Roman Catholic hierarchy and many of its recognized spokesmen are committed to a policy of toleration only when the Roman Catholics are in a minority. In a land that is predominantly Roman Catholic, it is Roman Catholic theory and Roman Catholic practice to deny such toleration. Ryan and Boland, in their well-known text, *Catholic Principles of Politics,* which is used widely in Catholic schools in this land, make it clear that if the Roman Catholic majority were sufficiently strong in the United States, Protestants would be allowed to carry on their worship only in private.

There are problems regarding religious freedom even in the United States, where the spirits of men have more freedom than in any part of the globe.

If religious freedom is to be preserved, and if it is to be extended, religious leaders, men of good will, must be informed and ever on the alert—even in the Americas.

This book will prove invaluable for study and for reference for many years to come.

ERNEST TRICE THOMPSON.

THIS MINISTRY. *The Contribution of Henry Sloane Coffin.* Charles Scribner's Sons, New York. 128 pages, portrait. $1.50. This book of essays on the contribution of Henry Sloane Coffin was presented to the public by his colleagues on the occasion of Dr. Coffin's retirement from the presidency of Union Theological Seminary. Morgan P. Noyes discusses Dr. Coffin as Parish Minister, Henry P. Van Dusen, as Theological Educator, Robert Hastings Nichols, as Leader of Liberal Presbyterianism, Walter Russell Bowie, as Preacher, William Pierson Merrill, as Liturgist and Hymnologist, John C. Bennett, as Exponent of Social Christianity, Charles W. Gilkey, as Religious Leader in Colleges, James R. Angell and Charles R. Seymour, as Member of Yale Corporation, and Reinhold Niebuhr, as Theologian and Church Statesman. Each essay is clear, positive, appreciative and beautifully written, and while each is different from all the others, each is like every other in the restrained style used by these friends to describe the effective work and leadership of Dr. Coffin in so many fields of Christian activity. Of particular interest is the material on the manner in which Dr. Coffin changed the outlook of Union Seminary and the trend of that institution, and the position of Dr. Coffin against militant pacifism both in and out of the seminary. The book is a sane but glowing appreciation of a great Church leader of our generation.

CHARLES HADDON NABERS,
Greenville, S. C.

DISTINGUISHED AMERICAN JEWS. *Edited by Philip Henry Lotz.* Volume VI in the Creative Personalities Series. Associational Press, New York.

107 pages. $1.50. To announce this as the latest volume in Association Press' Creative Personalities Series will be sufficient to commend it highly. Many a preacher has found the brief but balanced and accurate biographical sketches of this series to be the kind of sermon illustrations that illustrate. Previous volumes contained the "success stories" of professional men (vol. I), women (vol. II), religious leaders (vol. III), world missionaries (vol. IV) and Negroes (vol. V). The twelve men and women sketched in volume VI share the distinctions of Jewish ancestry and American citizenship. Included are a journalist, a nurse, a statesman, a rabbi, a scientist, a writer, a violinist, a doctor, a motion-picture producer, a founder of a movement (Felix Adler) and a justice of the United States Supreme Court. Such a book as this deepens one's consciousness of the varied contributions Jews are making to life in the United States. Such an awareness reveals how cheap and easy are the conclusions about Jewish people now so commonly expressed and held even among "intelligent" persons.

PAUL LESLIE GARBER.

THE FLOWER OF GRASS. *By Emile Cammaerts.* Harper and Brothers, New York. 175 pages. $2.00. Spiritual pilgrimages seem to be the order of the day. The last decade has witnessed a number of transformations in outlook, from unbelief to belief, including those of C. S. Lewis, Gerald Heard, J. Middleton Murry, Aldous Huxley and, with reservations, C. E. M. Joad. Not all of these have given a complete account of their experience but here is one who combines a rare gift of introspection with the ability to interpret his own thought in terms of the broad movements of human thinking. Professor Cammaerts' personal spiritual history is a recapitulation of the thought of Western man since the Renaissance. His journey from negation to faith, from Humanism to Christianity, includes encounters with the principal mistakes of humanity during the last four hundred years, the chief of these being the placing of man instead of God at the center of the universe. Not until this tragic error is corrected does he believe that there will be any hope for civilization.

One who is familiar with George Santayana's *Persons and Places* will recognize the fact that he and Professor Cammaerts shared a similar intellectual pattern in childhood. Each had a mother enamored of the teachings of Rousseau. Brought up on the worship of nature, Cammaerts suffered from a confusion between the impressions of comfort, beauty, or exaltation and the virtue of goodness. The fundamentally amoral character of nature was unrecognized and the worship of nature substituted for the worship of God. Enlightenment came to him in the realization that worship of nature is in reality worship of man, involving the evasion of responsibility for his actions.

Another aspect of Cammaerts' youthful spiritual experience, the almost puritanical adoration of truth and goodness, a sort of secular Pharisaism, suggests a searching criticism of liberalism. The conclusion is reached that

it is impossible to maintain values unless supported by Christian faith. In like fashion the inadequacy of secular education to correct man's errors and improve his nature is mercilessly exposed. The time for a "disinterested" education is past and a truly Christian education urgently recommended. "The knowledge of God is the only sure foundation on which the knowledge of nature and man can be built."

Like many thoughtful young men, Cammaerts went through a socialistic stage in which he was attracted by the mild anarchism of Elysee Reclus. Disillusioned by the neglect of the individual by this teacher in the interest of "the cause," he was led to a consideration of the whole problem of human freedom and authority. The anarchist is presented as the consistent humanist, refusing to acknowledge human sin and blaming all abuses of man's cherished freedom on restrictions imposed by some authority, paternal, political or religious. In contrast, Christianity with its recognition of the imperfection of all human political arrangements because of the sinful individuals on which they depend is described as realistic. The intellectual freedom, so-called, that denies that the believer possesses freedom of mind is given a similar criticism. A man is shortsighted "who abdicates the freedom of comprehending God because he insists on preserving the freedom of comprehending the universe according to his limited power, without divine help." He is indeed free, but his limited knowledge does not provide him with guidance he needs. The Humanist regards freedom as something valuable in itself, but the Christian recognizes it as a dangerous gift of God, the condition of all man's virtues but also the means of losing them. Men must come to the realization that the wise exercise of human freedom depends on the recognition of the love of God that granted it.

Humanism in all its worship of human accomplishments is condemned as ending in madness. It is a failure because it is opposed to the true nature of man and his relationship to God. But Humanism dies hard. It is evidenced in all our self-justifications of our actions, our glorification of our own values. Conversion must be spiritual, occasioned by spiritual suffering and despair, leading men "to seek in God the center of their existence and the goal of their efforts."

For a time Professor Cammaerts tried to make the best of two worlds, tried to be a Christian outside the Church, thus retaining his independence. But he learned in time that surrender is the first condition of grace and absolutely essential to worship. This secret was learned through the life of the family with its inevitable commitments. His own experience he finds comparable to that of Christian liberalism that also attempted to live in two worlds, endeavoring to please rather than to teach. Negatively, this liberalism denied all supernatural authority, without warrant, in the professed interest of scientific investigation. Positively, it emphasized the ideas which increased its sentimental appeal, such as the "purity" of the young, their "natural love of goodness" and all the self-satisfied ideas of rewards

and benefits. Such a weak, comfortable, safety-first religion receives sharp criticism, and a dangerous, heroic Christianity is advocated.

The last step in the conversion of our writer, deliverance from complacency, was accomplished through an experience of suffering. The death of his own son led him to rethink his faith. The impossibility of idealizing pain and death was impressed deeply. The only answer to the problems they pose is in a life eternal. Joy must be redeemed through pain and life through death. Dreams, utopian ideas of man's nature, selfish joy, all exerted their claims on our pilgrim as he made the journey, but it was suffering that drove him to a more abiding hope. The keyword to his solution is "under God." Individuals, the family, society as a whole, must come under God's sovereignty if the desperate problems of mankind are to be solved. Cammerts recognizes realistically the difficulties involved in any political arrangements to preserve peace among men, particularly those based on collective security. Internal and external peace can be bought only through "sacrifice of wealth, pride, ambitions, and through the gradual subjection of all economic and political powers to a higher authority which is not of this world."

In contrast to the inherent dangers in the secular situation, Cammaerts finds hope in a Christianity purified by persecution, the fruit of hope and not of fear. Such a Christianity is the only remedy for the evils of the world, an uncompromising gospel, demanding perfection in its adherents, declaring its convictions without fear of derision and persecution, dominated not by selfish motives but by the love of God and the seeking of His Kingdom.

The strength of Professor Cammaerts' argument lies not in the originality of his position, although his book is full of thought-provoking insights. Those who are familiar with the thoughts of Berdyaev, Kierkegaard, Reinhold Niebuhr, John Baillie, H. H. Farmer, William Temple and a host of others will recognize many ideas here as most familiar. The appeal finds its power in the personal aspect of the ideas presented. Here is one who has passed through an ill-founded confidence in human ability, through complete disillusionment, through all the halting and incomplete expressions of faith, to a wholehearted trust in God and complete commitment to Christ. Written in a lucid and interesting style, this book should be valuable both to the layman and the professional student of religion. It should not be missed by any serious student of our times.

J. R. Bullock,
New Orleans, La.

I Ask You, Ladies and Gentlemen. *By Leon Z. Surmelian.* E. P. Dutton and Company, New York. 316 pages. $2.75. This is the sprightly and spirited autobiography of an Armenian boy whose life began in his native land when all was peace and joy and who is now a resident of the United States. Between Armenia and youth, and America and manhood, there are interesting episodes involving persecution of Christians by Turks,

periods of being a lonely refugee, and many adventures both stirring and humorous. The book tells the story of an interesting life most entertainingly. There is neither hatred nor propaganda in the purpose of the author but almost every sector of life viewed by wide-open eyes.

CHARLES HADDON NABERS.

ON THIS SIDE OF JORDAN. *By Rev. W. A. Zeigler.* Published by Robert H. Zeigler, Benton, La. 177 pages. Heavy paper binding, $2.00. Mr. Zeigler, like most Alger heroes, came up the hard way. Working in a country store, becoming an expert telegraph dispatcher, he was led by Providence through the Middle West until he landed in Marshall, Texas. Here he almost died of typhoid fever. He was converted after a deep spiritual struggle and decided to study for the ministry. His health failed at Austin College and he was guided into work for the American Sunday School Union in rural districts of Louisiana. Later he attended Southwestern University in Clarksville, Tennessee, for two years. For fifty years he served as a mission worker in Louisiana and adjoining states. During that time he started hundreds of Sunday Schools, organized a number of churches and built many churches and manses. He was a fine pastor, and a great personal worker. His faith in God was amply vindicated many times but in no case more strikingly than the time when he and his wife took in with them a missionary family who had no promised means of support. The man later worked for the Union, too. The story of the conversion of Charles Teal, the organ mechanic, is a gem. The chapter entitled "Dusky Saints" relates the author's work among the Negroes. Those of us who recall the Victorian era will enjoy the chapter on "Horses and Horses." When trading an uncertain nag, the seller sometimes threw in a buggy and harness to clinch the bargain. The author loved to beguile the unwary with some jocular statement which later proved to be correct, as in the chapter, "The Jew Peddler." The book abounds in anecdotes spiced with a homey flavor, humor dashes in and out of its pages with hearty gusto, and if pathos slips by and drops a hidden tear, the reader is all the better for it.

Their reviewer, who did field work in Louisiana in 1920-21, had the privilege of knowing this man of God, being entertained in his home and helping him in a meeting. Brother Zeigler has gained his crown in glory but he will be remembered by countless friends and this book will help to advance the cause of the Saviour he loved. Every young minister who plans to do home mission work would do well to purchase this book. He will learn some lessons, rarely found, of how to deal with the lost who need God.

T. K. MOWBRAY,
Nokesville, Va.

RELIGION OF SOLDIER AND SAILOR. *Edited by Willard L. Sperry.* Harvard University Press, Cambridge, Mass. 115 pages. $1.50. This is Volume

II in a series issued by the Harvard University Press on Religion and the Post-War World; Volume I treating Religion and Our Divided Denominations; Volume III, Religion and Our Racial Tensions; Volume IV, Religion and Education. Volume II is composed of five chapters written by men fully qualified to speak by reason of their personal experience. Paul D. Moody presents a factual picture of the Army Chaplaincy in World War I, then contrasts it with the well organized Chaplains Corps of World War II. Lucien Price, editorial writer of the Boston Globe, analyzes the religion of youth between 1919 and 1939. He designates 1919-1929 as the Jazz Decade in which youth neglected religion and 1929-1939 as the Hangover Decade in which youth sought education. Chaplain John E. Johnson, of the Great Lakes Naval Training Center, gives a vivid account of religious work at this Center. He says the raw recruits are responsive to religion, emphasizing interest in Communion and the Blue Jacket Choir. Chaplain William D. Clary gives a clear, accurate account of the Chaplains and their work in both branches of the service. He believes many persons have found God while in the Army and Navy. Lieut. Elisha Atkins closes the volume with a discussion of the moral and religious problems the war has raised in the minds of those serving overseas. He feels that war definitely harms, rather than aids, the religious life of those in the service. The reading of this book creates the desire to possess the other three volumes.

DAN T. CALDWELL,
Richmond, Va.

THE WISDOM OF ISRAEL. *By Lewis Brown.* Random House, New York. 748 pages. $3.95. This book is neither study nor interpretation of the Old Testament Wisdom Books. Into its many pages are gathered fragmentary collections of truth, sound sense, and words of grace from Sinai's Decalogue on down to the sayings of modern Adler, Zangwill, Lewisohn,—from wisdom of ancient Hebrew, medieval and modern Jew. The author limits his collection, generally, to practical, everyday wisdom, sometimes known as gumption, passing by matters of nature and mind philosophy and the wider problems of man and his world. In consequence there is often descent from sublime to ridiculous, as when, for example, a wise man discusses on which side of the body a man may lie for the better digestion of food. The author has published a dozen or more other books, among them notably *This Believing World* and *Since Calvary.* He was a Jewish rabbi for a few years after graduation from rabbinical school but soon resigned that ministry to become author, lecturer and radio speaker. His writings, like those of other liberal Jewish authors, make their very apparent appeal to left-wing Christians. His own free translations of New Testament selections need to be taken with care, sometimes being in error. His translation of 1 Cor. 7:36-38 is grossly incorrect, out of harmony with both text and context, flagrantly charging Paul with advocacy of fornication. The virgin under discussion is not betrothed, but a daughter whose father does not sin to

allow her marriage (page 168). After asserting that Jesus took much from earlier Jewish Wisdom, the author's footnotes are comparatively few, and often inconclusive. In speaking to Jews it was natural that Jesus would make use of their own sayings. This reviewer once taught the New Testament to quite a number of students for the rabbinate. Their reaction was that when Jesus used rabbinical sayings He put into them new spirit and meaning. On page 159 we find an error in time relation. Elisha ben Abuya's parable of the man who did good and the man who did evil deeds is suggested as a source for Christ's parable of the wise and the foolish men in Matthew 7. This Elisha, etc., is propably convert to some Christian sect, lived after Christ and is user, not the author, of this parable.

The book is well worth the price. It opens up wide, interesting areas of rich thought, a short-cut to much that is worth knowing. But the reader, as suggested above, while reading should keep eyes of head and mind open for appraisal of what he reads.

EDWARD MACK,
Orange, Va.

WE MOVE INTO AFRICA. *By Dr. H. Nau.* Concordia Publishing House, St. Louis. 414 pages. $2.00. The author of this very interestingly written book was the first Lutheran missionary to Nigeria. In 1935 the Lutheran Synodical Conference of North America sent a group of three men to conduct a survey of the possibilities for mission work in West Africa. This committee returned with a favorable report, and Dr. Henry Nau was granted leave of absence from the presidency of Immanuel Lutheran College at Greensboro, N. C., to lay the foundations and organize the work of his Church's Mission in Southwestern Nigeria. Out of his own first-hand observation and experience he writes the story of the beginning of one of Lutheranism's most promising mission fields. His book is a valuable contribution to current missionary literature and affords profitable reading for the members of any Christian communion.

DONALD W. RICHARDSON,
Union Theological Seminary, Richmond, Va.

THE ELEVEN RELIGIONS. *By Selwyn Gurney Champion, M. D.* E. P. Dutton and Company, New York. 340 pages. $3.75. A descriptive sentence on the title page reads, "A reference book to the eleven surviving major religions of the world, with introductions by thirteen leading authorities." These introductions are short treatises on the world religions. Following each is a list of the outstanding and most interesting excerpts and proverbs from the sacred writings of these religions. The whole volume is unique. The author is a doctor of medicine. Those contributing the "introductions" include university lecturers and librarians, a keeper of Oriental MSS in the British Museum, London, two clergymen of the Church of England, a professor in the Tokyo University. The subject matter is presented in factual

manner. The excerpts from the Sacred Writings and the proverbs from each religion form a unique anthology. There are 4,890 quotations. These are indexed three different ways, by subject-matter, the chief word and the alternative chief-word. Thus on any important subject the student can see what any one of the world religions has to say. The "one-world" idea of today adds timely interest and value to the volume. Dr. Champion was educated at Edinburgh University. By religion he is a Protestant. Most of the contributors are English. For the minister or student who does not have time to make a thorough study of other world religions, this volume is invaluable.

SIDNEY J. L. CROUCH,
Clemson, S. C.

PUBLIC RELATIONS FOR CHURCHES. *By Stewart Harral.* Abingdon-Cokesbury Press, Nashville and New York. 136 pages. $1.00. "Church Advertising," "Church Publicity," and now "Public Relations for Churches!" The idea in the author's mind is richer and broader than that connoted by the older terms. "Public relations is essentially and primarily a matter of policy. It has to do with planning, shaping, and carrying out policies and procedures which will eventually be reflected in good will. Publicity is the technique of making the public acquainted with policies, philosophies, aims and results. We are free to decide whether or not to have publicity; but public relations may be good, bad, or indifferent—but it cannot be avoided." While Dr. Harral, as the statement quoted indicates, is concerned primarily with the *purpose* and *attitude* of the church in its every contact with its own members and with the people of the community, he has made his book concrete and practical. He treats in detail such subjects as the church's relationship with the press; its use of printed materials, of the radio, of letters, and even of the telephone, and the impression the building makes on the passerby and the worshipper. The suggestions made are worthwhile and workable. This is natural, as Dr. Harral is an ordained minister who has served on several newspapers and is now Director of Press Relations at the University of Oklahoma. The most interesting and helpful chapter is entitled, "As Editors View the Church." In it fourteen editors of county newspapers tell what they think of preachers and say many things to them in kindly advice.

W. TALIAFERRO THOMPSON,
Union Theological Seminary, Richmond, Va.

PASTORAL WORK. *By Andrew W. Blackwood.* The Westminster Press, Philadelphia. 252 pages. $2.00. One does not readily become enthusiastic about a new book on pastoral work when he has taught in that field for twenty-five years and has examined scores and scores of volumes that relate to it. Yet Dr. Blackwood's discussion of that subject stirred and re-

joiced my heart. It is both directly practical and spiritually enriching. One rises from its reading not only wiser in the ways of a pastor but more devoted to the Great Shepherd.

The author has been both an active minister and a professor of practical theology. He writes, therefore, out of much personal experience and a wide knowledge of what has been written, both old and new, about the pastor's life and work. He is acquainted with Richard Baxter as well as with Russell Dicks and knows how to value aright what has come out of the distant past and the immediate present. There is a maturity about the book—a mellowness, a wisdom, a graciousness, a humility and an optimism that could result only from years of thoughtful and loving service given to men in the name of the Master. The style is clear, charming and forceful. The pages glow with many an apt quotation and sparkle with quiet humor. In his striking use of Scripture the author reminds us of Charles E. Jefferson as he brings forth things new and old from that exhaustless treasure house. Toward the end of the book he says, "Someone should write a treatise about the pastor's need of searching the Bible every day so as to be ready for his parish ministry among men and women." Perhaps he has rendered such a book unnecessary as he illustrates here how one pastor has qualified himself to meet the varied and acute needs of people through his familiarity with the Word of God. The Bible, and not the last book on psychology, is his chief resource.

Between the first chapter, on the need of pastoral work, and the last, on its rewards, almost every question that faces the minister is dealt with fairly and helpfully—from how to make a call in a "typical home" to how to solve "sex tangles." A good bibliography and an excellent method of indexing add to the value of a book which the reviewer heartily commends to ministers who are fresh from the seminary and to those who have grown gray, and it may be a bit weary, in His service.

W. Taliaferro Thompson.

Clinical Pastoral Training. *Edited by Seward Hiltner.* Published by the Commission on Religion and Health for the Federal Council of Churches of Christ in America. 176 pages. $1.00. This paper-bound volume contains the papers and findings of the National Conference on Clinical Training in Theological Education held at the Western Theological Seminary in Pittsburgh, June 6 and 7, 1944. This is the first volume ever published on clinical pastoral training and it sets a very high standard for future books on the subject. It represents the thinking and the experience of many leaders in the field who after pioneer work in clinical training met together with theological educators to discuss the place which clinical training should hold in the seminary curriculum. There were present at the conference about sixty leaders,—theological educators and experts in clinical training and institutional chaplains. Short papers were read by a large number of them and they are here presented. Most of them

are excellent. They have been edited by Seward Hiltner, who is the Executive Secretary of the Commission on Religion and Health of the Federal Council and is himself author of the book *Religion and Health.* The various papers have been arranged under certain heads that give the general idea of the book: The Development of the Clinical Training Movement; Standards for Clinical Training; Vocational Aspects for Clinical Training; The Place of Clinical Training in the Theological Curriculum; Clinical Training in Relation to Other Education for Pastoral Work; Clinical Training in the Schools in Relation to Post-War Needs.

Of the number who were present at the conference, only nine were from the South, and only one from our church, Dr. W. Taliaferro Thompson of Union Seminary in Richmond, Virginia. All of which may point to the fact that our southern seminaries are very much further behind on this important part of a minister's training than seminaries in other sections of the country. As our own seminaries begin to add departments on Field Work, it would certainly be well if they began to give some real thought to the clinical training of their students in order that their graduates might be better pastors. How unfortunate that pastoral theology is associated almost entirely with the business of teaching pastoral techniques rather than the application of Christian belief and practice to the needs of the people and the culture in which they live! In other and simpler words—pastoral theology should be "the cure of souls." Clinical training would be a discipline "which provides for the theological students opportunities to obtain clinical experience under supervision in dealing as pastors with the infirmities of mankind."

JAMES APPLEBY.

UNDERSTANDING THE CHILD. *By Alfred Schmieding.* Concordia Publishing House, St. Louis. 186 pages. $1.50. This is a child psychology book claiming the values of non-technical language and "a distinctively conservative Biblical viewpoint." Considered as an introduction to the subject it describes the various measuring techniques used with children in a helpful way. But as to content it makes little documented use of such techniques but rather presents general summaries of present day findings without the detail the space given to techniques would seem to require and with little evidence of objective sources. Views of sex training are rather reactionary, or, as the author himself at one point says, they "may seem old-fashioned or evasive." In the light of much careful study and facts now available in this field, the "conservative Biblical viewpoint" seems frequently to consist of substituting religious generalities for such facts or for demonstrated techniques. For example, the solution given in one problem discussion consists of the application of an unexplained "divine law of decency." Or again, in discussing a "hierarchy of prominent mental abilities," the author quotes Genesis 2:19, 20 and exclaims, "What a superior mind Adam must have had in his holy state!" These may be earmarks of a needed re-

ligious viewpoint but they cannot take the place of logic and painstaking research.

HENRY MACK,
General Assembly's Training School, Richmond, Va.

MARRIAGE AND FAMILY COUNSELING. *By Sidney E. Goldstein.* McGraw-Hill Book Company, New York. 457 pages. $3.50. This book is as *modern* as today's broadcast. It was written by a rabbi, with much experience in marriage counseling, who is ready to discuss the problems of the moment-planned parenthood, war marriages, sex in marriage, the causes and prevention of divorce, etc. It is also amazingly *comprehensive,* dealing with marriage in the light of the social changes that have affected it from every angle—legal, economic, biological, psychological, ethical and spiritual. The counselor is given specific advice for his task of guiding those who are thinking about getting married and of helping those whose marriage is headed for the rocks. The techniques of counseling are admirably developed. The counselor is shown plainly how to deal with individuals, how to assemble facts concerning the difficulty, how to diagnose the problem and to plan for its solution.

The author's ideal of marriage is high. He makes it clear that there are no sure foundations for an enduring marriage except character and religious faith. Sex is faced frankly but is given its proper place in relationship to the needs of the whole personality. One of the values of the book is that its study would discourage one from rushing hastily into this field as an authority. The book emphasizes the broad and exact knowledge the family counselor should possess, the difficulties involved in his work and the time required if one is to serve well. This book would prove invaluable to the minister who really wishes to qualify himself to deal with the most fundamental problem of American life and who is willing to give long and serious thought to this subject.

W. TALIAFERRO THOMPSON.

RELIGION AND OUR DIVIDED DENOMINATIONS. *Edited by Willard L. Sperry.* Harvard University Press, Cambridge, Mass. 115 pages. $1.50. This is the first of a series of four volumes on Religion and the Post-War World, edited by Willard L. Sperry, Dean of the Harvard University Divinity School. Each volume contains four or more essays written by scholars expertly qualified to deal with their particular phase of the topic. In this volume Dean Sperry himself describes "Our Present Disunity" and indicates what it means to the religious life of America. In his estimation, "The solution of the problem is not yet in sight. The task of the present is that of constant informal commerce between religious persons of radically different traditions. There must be much more patient and constant visiting back and forth across the party walls of denominationalism."

John La Farge, S. J., describes the Roman Catholic conception of

unity: unity of faith, unity of government, unity of fellowship, within the Roman Catholic Communion. "For the Catholic the attempt to create unity by a process of adjustment, conference, organization, or reconciliation, or whatever one may call it between the points of view of different churches is something entirely out of agreement with his concept of the unity of the church itself." This does not offer even a ray of hope, but it is good to have so candid a statement from so high an authority.

John T. McNeill writes brilliantly, as usual, of the centrifugal and the centripetal forces within Protestantism. "Among the older branches of Protestantism the pursuit of unity has never been so purposeful as it is today. . . . The churches, to a degree not hitherto shown, are astir with a desire to cooperate and to combine."

Louis Finkelstein gives the best account of currents and counter-currents in contemporary Judaism that this reviewer has seen. It would be difficult to pack more within so small a space.

Archibald McLeish, who speaks for the Humanists, ("a recognition of the fact that outside formal organized churches there is a great body of persons, mainly perhaps in our educational institutions and in the professions or in the arts, who are idealists and loyal servants of their fellow-men"), argues that Humanism has a fundamental contribution to make to the present crisis in world affairs, namely, a belief in the worth of man, in the dignity of man, in the "characteristic perfection" of man. "It is necessary," he affirms, "to believe in man, not only as the Christians believe in man, out of pity, or as the democrats believe in man, out of loyalty, but also as the Greeks believed in man, out of pride."

ERNEST TRICE THOMPSON.

RE-EDUCATING GERMANY. *By Werner Richter.* University of Chicago Press, Chicago. 227 pages. $3.50. This book deals with one of the most important questions now facing the United Nations, and deals with it sanely, constructively, in a way that will appeal to the Christian mind as well as to the Christian conscience. The author was a professor in the University of Berlin and an under-secretary in the Prussian Ministry of Education during the Weimar Republic. Self-exiled after the rise of the Nazis because of his deep distress at Nazi domination of the educational system, as well as for political necessity, Mr. Richter has been teaching at Elmhurst College, Elmhurst, Illinois, since 1939.

Mr. Richter believes that Germany can be re-educated. He points out, however, that one cannot simultaneously enslave a people and educate it for freedom. "The idea of a good European can win the confidence of the German people only if Germany's future incorporation within a European community of nations is contemplated." In developing this thesis Mr. Richter throws much light on the failure of the Weimar Republic and on the rise of Hitler in Germany; he discusses the role of education in Germany be-

fore Hitler and the role it might play in the future; he points to the imperative need of the Church and how the Church in other lands can help. Mr. Richter writes from a rich background of historical knowledge as well as practical experience. His book, informative and suggestive in the best sense of the word, has gone into its second printing. If it could be even more widely distributed, (among leaders of thought and world statesmen), we would have more hope for the future.

ERNEST TRICE THOMPSON,

BASES OF WORLD ORDER. *By Ernest Trice Thompson and others.* John Knox Press, Richmond, Va. 121 pages. 60 cents. The end of the war with Japan, coming more quickly than we dared hope, makes a study of the Christian basis for permanent peace on the part of the Church an urgent necessity. The 1945 Assembly urged that such a study be made this fall and went so far as to select the textbook. It is *Bases of World Order,* an outline study which grew out of a seminar conducted in the Montreat Leadership School in the summer of 1944 under the leadership of Dr. Ernest Trice Thompson, of Union Theological Seminary, Richmond, Virginia. This study book consists of five sections, or chapters. The first four deal with the spiritual, political, economic and social bases of a Christian World Order. The last section is an intensely practical chapter on "What Can We Do About It?" The book draws upon the findings of many of the well-known Church Conferences held in the past few years, namely, The Oxford Conference, the Madras Conference, the Delaware Conference and the Cleveland Conference. The best thought of the Church upon the subject of world peace and its bases is presented briefly and in such a well organized and outlined form as to make teaching the book a real pleasure and studying it a profitable experience. All the way along, the positions taken are either based upon Scripture or fortified by Scriptural references.

The leaders of our Church, like the leaders of other churches in this and other lands, have made serious efforts to face the hazards of our time and to solve world problems by Christian teaching and action. The tragedy is that so many church members know nothing of these efforts and face the issues of war and peace with the same attitude and spirit that, in the past, have made war seem an inevitable evil. The message and teaching of this book ought to have a high priority on the study schedule of every church. There is nothing before the Church that is of greater, more far-reaching importance.

STUART R. OGLESBY.

SOLDIER, YOU'RE IT! *By Ralph Waldo Nelson.* Association Press, New York. 132 pages. $1.00. This book is a conglomeration of inconsistencies. The author sets forth "the common sense way" and the "wise man's way" of distinguishing truth from error. The former is the empiricist, the latter is supposed to be theory. The author thinks the world and especially

the Church is confused because the "common sense way" is not being followed. He would have you read the Bible to find the truth but you cannot accept the word of the disciples that Jesus rose from the dead. He thinks Paul and other New Testament writers were influenced by Greek philosophy to a degree that makes their writing lack reality. An attempt is made to explain theology, and belittle the Church, but little evidence is noted that the author knows much about either.

DAN T. CALDWELL.

THE CHURCH AND THE RETURNING SOLDIER. *By Roy A. Burkhart.* Harper and Brothers, New York. 204 pages. $2.00. The author lays emphasis on preparing the Church for the return of the soldier. This is basic, not only to those who serve in the armed forces but also for the whole Church. His understanding of the mind and religious life of the serviceman is limited. Too great emphasis is laid on the abnormal and too little is said about the normal who will be in the majority. The book is written from the viewpoint of the large church and offers very little for the small church. On the whole, the book fails to meet the needs of the average pastor and congregation.

DAN T. CALDWELL.

THE POWER OF NON-VIOLENCE. *By Richard B. Gregg,* with an Introduction by Rufus M. Jones, LL. D. Fellowship Publications, 2929 Broadway, New York. 250 pages. $1.50. One notes with pleasure that this is a new and a revised edition of a great book that was reviewed in these pages some ten years ago. Evidently people are willing to think,—and the man who reads Richard Gregg will have to think. Here is close-knit logic plus history and Scripture and a wealth of experience in India and in labor troubles here in America. The author is a Harvard graduate both in letters and in law and we need not be afraid of tub-thumping or rabble-rousing in these chapters. Whether you will be made a pacifist by a study of this volume depends. John Baillie is probably right in saying that our attitude toward war is a question of conscience and not of argument. On the other hand, argument has its place and it is hard to see how Gregg can be answered. Certainly the atomic bomb ought to convince at least a few of us besides General MacArthur that war is outmoded. "If we do not devise some greater and more equitable system, Armageddon will be at our door." Maybe that greater and more equitable system is not the violence of atomic energy but the power of the love of God shed abroad in human hearts. Has this possibility our vote to be so if it can?

D. P. MCGEACHY, SR.,
Decatur, Ga.

SEVENTY TIMES SEVEN. *By Rufus D. Bowman, Ph. D., D. D.,* President of Bethany Biblical Seminary. Brethren Publishing House, Elgin, Ill. A

Guided Study Program for Young People and Adults. 158 pages. $1.25. This valuable little book will not be generally read among us. Dr. Bowman writes quietly and objectively, and if any man cares to know and is not afraid of being prompted to do, it would be well for him to get this volume. Your reviewer wishes with all his heart that the idea of "A Guided Study for Young People and Adults" might be put into practice generally. It might surprise some of us to find how many of our members are concerned about the matters so ably discussed here. There is no easy solution to the question of war. Jesus knew that. The Early Church knew it. The Lollards who preceded John Knox knew it. And the Brethren of our day are not always able to follow what their Church teaches. All that is true, but the way out is not by complacent ignorance. As to the right way out, "the author of *Seventy Times Seven* has made a noble beginning. He gives in a brief review the historical position of the Church regarding war and the Church's relationship to the State; the philosophical and Biblical basis for pacifism; and specific plans for a peace education program."

D. P. McGeachy, Sr.

Christ Transcendent. *By A. Boylan Fitz-Gerald, Jr., Ph. D.* Sold by Methodist Publishing House, New York. 112 pages. $1.25. This small, attractively bound volume "is an effort to interpret some of the important phases of the present situation in the light of the Person of Christ." Written with fervor and evident devotion, the book suffers from confused eloquence and lack of orderly arrangement. It will be hard reading for any one trained in logic or homiletics.

Dwight M. Chalmers,
Durham, N. C.

Today We Think of Our Tomorrows. *By David D. Drummond.* The Dietz Press, Richmond, Va. 128 pages. $2.00. This is a difficult book to review. It does not live up to the statement on the jacket that it is "one of the most arousing books of our time." The style is frequently awkward, the thought often unclear or immature. Many statements have to be questioned, yet the book has an undeniable appeal. There is something forthright about it. The author apparently is trying to say something significant and sometimes he succeeds. The book has the value of helping us to know some of the things many young men have been thinking as they have been in danger zones.

Harry G. Goodykoontz,
Louisville, Ky.

Religion and Education. *By Alexander Meiklejohn and others.* Harvard University Press, Cambridge, Mass. 114 pages. $1.50. This little volume is the last in a series of four bearing the general title, "Religion in

the Post-War World." It contains five brief essays by eminent leaders in the fields of education and religion. The book opens with a statement of educational philosophy by that restless experimenter in the realm of higher learning, Alexander Meiklejohn,—frankly secular and materialistic in its outlook. It closes on a high spiritual note struck by Theodore Parker Ferris, Rector of Trinity Church, Boston, as he describes the educational task of the Church. In between, Payson Smith, formerly Commissioner of Education for the State of Massachusetts, discusses the relation of religion to public education. Howard Mumford Jones, of Harvard University, relates the rather incoherent attempts to give religion a place on the campus of the state university. And the function of the liberal arts college in the teaching of religion is handled by Victor L. Butterfield, President of Wesleyan University.

The sincerely religious person is apt to read this group of compositions with a growing sense of frustration and impatience. The first one dismisses historical Christianity as unworthy of modern man's allegiance. In its place we are to accept scientific Humanism, with the state as the sole inculcator of its precepts. One finds it rather difficult to reconcile Meiklejohn's supposed passion for democracy with the declaration, "'Whosoever will lose his life for my sake shall find it' was the old doctrine. It is now replaced by the assertion that each of us, in a well organized society, yields to the state all that he is, all that he has, and that in doing so each of us becomes a free person."

Dr. Smith traces briefly the secularization of public education in America and discusses a few of the measures which have been taken to counteract it. About none of them is he particularly enthusiastic. Then he reaches the strange conclusion that if we leave out the creeds, religion is not only in the schools, it also permeates them. One wonders if Dr. Smith has taken time to think through his problem.

A rather hopeless picture of the religious situation and possibilities in the state university is sketched by Professor Jones. President Butterfield is a bit more encouraging as he portrays the need for high religion on the campus of the liberal arts college. But he confesses that the natural community of interest between religion and liberal learning has diminished in many quarters and in others has actually been replaced by mutual distrust. What is more important, he admits that large numbers of those who teach in liberal arts colleges simply are not interested in religion. "The college won't really give religion the moral and psychological support it needs until there is much wider faculty participation in the enterprise."

The last essayist, Dr. Ferris, challenges the church to quit loafing on its educational job. He says the conventional Sunday school is a failure. One who wants to be realistic finds the statement so close to the truth that he is not inclined to argue. The author also maintains that those who teach religion must be cured of their confused thinking. To that a hearty amen can be added. His discussion of religious education through the

small group, through the sermon and by means of personal counseling is enlightening and stimulating. He would not abolish the church school, but he would certainly revolutionize it.

For those of us who are interested in transmitting the Christian heritage, this little book is well worth reading, because it shows how powerful the secular movement in education has become.

P. H. Gwynn, Jr.,
Durham, N. C.

The New Education and Religion. *By J. Paul Williams.* The Association Press, New York. 198 pages. $2.50. The secularization of state-supported education in the United States during recent years has often been the subject of vigorous debate. Many welcome the change as evidence that the rational mind of America is coming of age. Others are truly alarmed by the prospect. They sincerely believe that democracy, as interpreted in the American way of life, will disappear without an understanding of our religious heritage and the preservation of the spiritual foundations which have undergirded it. Professor Williams in *The New Education and Religion* has written one of the clearest and most stimulating discussions of this vital problem to come from the press in a long time.

He defines religion as one's relation to whatever he believes to be the supreme reality in the universe. Upon the importance of spiritual truth in both personal and national life he places unique emphasis. "The man who believes he is doing the will of God has an energy, a potency in struggle which is denied those not so blessed. It is time that some of our philosophers stopped asserting that all morals, all ideals are relative." The author believes, furthermore, that if we succeed in preserving democracy, it will be because we conduct an arduous and successful program of religious education.

But he finds the prestige of religious education in America at an exceedingly low ebb, particularly in Protestant circles. This is true, he thinks, whether we consider it as a profession, as an object of academic inquiry or as a subject for study in schools and colleges. After surveying very accurately and fairly the historical background of the problem and offering his ideas of methodology in religious teaching, Professor Williams presents seven possible solutions.

The first, which would involve a strenuous effort to improve the conventional Sunday school, leaves him cold. The second, which would provide for special emphasis on weekday religious instruction, he thinks would prove to be too expensive. A system of parochial schools supported by the state, his third proposal, is out of harmony with the best American tradition and would lower educational standards. Number four is the suggestion that we teach in the public schools the common religious convictions held by a majority of the American people. This, he maintains, would destroy the religious liberty of those who do not believe in a God and Christianity.

The fifth, namely, providing teachers of the various faiths to teach their own, he regards with slightly more favor. His objection to it is that such a scheme would magnify sectarian differences and work to the disadvantage of religious minorities. The whole-hearted approval of the writer is given only to propositions six and seven: teaching about religion in the public schools and teaching democracy as an item of religious faith.

Some of us will find little of constructive help in either of these last two proposals, for which the author argues at great length. Teaching about religion has its value, but it is not teaching religion. Such a program is bound to be an intellectual experience which fails to touch the emotional life and build convictions. Teaching democracy as religion smacks of the totalitarian regime in Russia, where Communism is taught with many of the earmarks of dogmatic religious faith. The Christian religion is the moral censor of all political systems and is not to be equated with any of them.

The author shows a curious lack of information in his discussion of weekday religious education. His assumption that all weekday religious instruction must be on released time is in error. Evidently he has no knowledge of the rapidly developing program of religious education in the public schools of North Carolina, for example. In that state courses in the Bible are an integral part of the regular curriculum, are taught in the public school buildings by well-trained teachers who have been properly certified and who are paid full-time salaries on a par with other teachers of like training and experience. All of this is done with the written approval of the Attorney General, provided only that no child may be compelled to take the work.

Nevertheless, *The New Education and Religion* is a landmark in the current effort to think through the place of religion in public education. It deserves a wide and thoughtful reading.

P. H. Gwynn, Jr.

Religion in Higher Education Among Negroes. *By Richard I. McKinney.* Yale University Press, New Haven, Conn. 165 pages. $3.00. Professor McKinney's book represents the product of research which has long been needed. The religious life of white students on the college and university campus in the United States has been a frequent topic of investigation. But accurate information regarding the spiritual activities and attitudes of colored students is scarce indeed. Interesting facts about the origin and growth of Negro higher education are tabulated in the study. Today there are 108 colleges for Negroes in the country with an enrollment of approximately 40,000 students. Of these, 34 are tax supported, and although they came into existence at a relatively late date, they serve more than 50% of the collegiate population. Here is another striking evidence of the steady secularization of American education.

According to Professor McKinney, the patterns of religious interest and activity on Negro campuses do not vary greatly from those which prevail in the white colleges. Objectives are stated in similar terms. The usual provisions for religious study and practice are found in both groups. [illegible] that Negro administrators and faculty members are more [illegible]sion th[illegible] convinced that religion is an essential part of education. A larger proportion of Negro students are members of the church and participate in its program. Their comments on courses in religion and chapel exercises were, on the whole, rather favorable, which is perhaps a deviation from the customary reaction of white students.

The sharpest difference between the two types of institutions appears at the following points. The average appropriation for religious work in the Negro colleges is pitifully low. And the caste system in which the Negro is compelled to live gives a more practical aspect to his interest in religion. "The religious program of the college," says the author, "has an indispensable role to play in the solution of the problems of personality adjustment which are engendered by a caste society."

A jolt for college administrators and teachers everywhere is delivered by the opinion of 46% of the students questioned that they, the college authorities, fail to display a genuine religious spirit in their day-to-day relationships and responsibilities.

Since the book was submitted in partial fulfilment of the requirements for a Ph. D. at Yale, one would expect it to be carefully documented and the methods of research meticulously described.

P. H. Gwynn, Jr.

Experience Worketh Hope. *By Arthur John Gossip.* Charles Scribner's Sons, New York. 200 pages. $2.00. Here is a new book of twenty sermons, the first published in ten years, by that great Scottish preacher so widely known in America. This volume is a worthy successor to *The Galilean Accent* and *The Hero in Thy Soul.* It bears the sub-title, "Being Some Thoughts for a Troubled Day," and relates the gospel to our present need as only its author can. The reader will find here that same depth of insight and charm of expression which he has come to know in Dr. Gossip.

John A. Redhead, Jr.,
Charlotte, N. C.

The Throne Among the Shadows. *By Wallace McP. Alston.* John Knox Press, Richmond, Va. 156 pages. $2.00. In the sixteen sermons which comprise this delightful volume the reader gets a clear picture of the positive, challenging and faithful preaching being done by the pastor of the Druid Hills Presbyterian Church in Atlanta. Dr. Alston's themes are vital and his treatment scholarly, comprehensive, biblical but brief. The first sermon gives the name to the volume. Other intriguing titles are: If the Worst Comes to the Worst, Candles in the Darkness, Do We Help God Answer

Our Prayers?, How Shall We Think of Our Christian Dead? and God Has a Mother's Way. Illustrations throw light upon the Scripture truth very effectively on almost every page, and the author draws his material from the Bible, from personal observation and from the best of modern literature. The volume itself is a splendid example of printing and binding by the John Knox Press.

CHARLES HADDON NABERS.

BY THE RIVERS OF BABYLON. *By Kaj Munk.* Lutheran Publishing House, Blair, Neb. 148 pages. $1.00. These fifteen sermons are short but they record for us the message of a man of God who was faithful unto death. Undaunted by the threats of the Gestapo, unchanged by the hideous cruelty and obscenities of a concentration camp, Kaj Munk returned to his parish church in Jutland to preach that Christians must obey God rather than man. He was dragged from his parsonage, riddled with German bullets and had his body thrown into a ditch by the roadside.

The body they may kill.
God's truth abideth still!

Kaj Munk emerged from the long list of the faithful in occupied countries of Europe as one of the choice heroes of this age. If you want to be thrilled with the power and relevancy of the old gospel to the problems and sins of a new world, read these sermons of a man who preached with a Nazi gun pointing at his heart.

STUART R. OGLESBY.

OF THE IMITATION OF CHRIST TODAY. *By Winifred Kirkland.* The Macmillan Company, New York. 43 pages. $1.00. This book contains eleven short but beautifully written essays on methods and results of a modern imitation of Christ. It is worthwhile in that it points out that such an imitation does not mean withdrawal from the world and refuasl to face the facts of life but rather an achieving of peace, poise and power in the midst of most trying experiences. However, the author does not make it very plain that these things can only come as gifts from the Lord rather than as achievements on the part of the imitator. If this was really in the background of her thinking, to have expressed it clearly would have made the book more valuable.

STUART R. OGLESBY.

GOD IS NOT DEAD. *By Bernard Iddings Bell.* Harper and Brothers, New York. 185 pages. $1.50. This valuable book may be considered as a series of twenty-two addresses, the first of which gives its title to the volume. Or again it may be considered as two books: the first dealing with the pressing spiritual problems of people as they have been presented to the author; the second interpreting the dangers and possibilities of this

day of peace in the light of the Christian ethic. In spite of these facts, however, the book is a unit and its title is suggestive of the entire content: God lives; His moral rule is over all; man must know and obey and worship God if he is to find life. Those who know Dr. Bell's previous writings will find in this volume also the penetrating qualities of thought and expression that characterize his work. Presbyterians can scarcely feel that his thinking is completely accurate when it moves into the range of the sacramental, but this is a minor flaw in what is actually a prophetic call to the Church and to the world in the name of the God of righteousness and love.

D. P. McGeachy, Jr.,
Clearwater, Fla.

Christ, Set the World Aright! *By Walter A. Maier.* Concordia Publishing House, St. Louis. 377 pages. $1.75. This volume contains twenty-two radio sermons by this well-known radio preacher, who for eleven years has been the mouthpiece of one of the largest religious broadcasts in the world, The Lutheran Hour. The sermons are interesting, profusely illustrated, evangelistic and deeply evangelical, very rarely colored by the distinctively Lutheran point of view. Their popularity is evidenced by the amazing fact that they were heard over 540 stations in America, Alaska, Central and South America and Australia, and that 335,000 communications were received at broadcast headquarters during the past season.

Robert A. Lapsley, Jr.

Freedom's People. *By Bonaro W. Overstreet.* Harper and Brothers, New York. 115 pages. $2.00. In the author's own words, "This book is about the daily habits and behaviors of those people who can feel at home in a free society, and of those who can not. . . . What I have tried to do in this book is to measure our run-of-the-mill behaviors in terms of their effect upon a free society." By her selection of apt illustration and in an attractive style, the author presents a fine interpretation and application of the Christian social ethic. There is no recognition in the book of ultimate meanings or of the motivations of a Christian faith. If the reader assumes that such basic motivations lie behind what is written here, he will find a challenging and sensitive interpretation of the qualities that are needed for a free world.

D. P. McGeachy, Jr.

The Enrichment of Life. *By Paul N. Elbin.* Association Press, New York. 87 pages. $1.50. This book consists of chapel talks, expanded, which President Elbin made to the students in West Liberty State College, West Virginia. The talks are for special days, both civil and religious. The central theme is that the purpose of education is the enrichment of life.

The philosophy is soundly Christian, with a liberal and prophetic emphasis. Ten addresses simply and forcefully done, with good illustrations.

HARRY G. GOODYKOONTZ.

THE VICTORY OF THE CROSS. *By George Taylor, Jr.* Fleming H. Revell Company, New York. 96 pages. $1.25. This small book will be of help to those who are preparing special messages for the lenten season. The author, who is the former minister of the First Presbyterian Church of Wilkinsburg, Pennsylvania, deals with the Words of the Cross in an effective manner. His first chapter has to do with Jesus' experience in Gethsemane. The final chapter is based upon the text, "In the world ye have tribulation: but be of good cheer; I have overcome the world." Dr. Taylor lays emphasis upon these truths: That we cannot understand the experience of the Cross except as we see it "in the light of all that Jesus said and did"; that "the deeper we are able to fathom the human revelation of Jesus, the more perfectly we will lay hold of his divine power"; that "through the power of Christ pain is assimilated, idealized, spiritualized, made the creative factor in a new life, new humanity, and new grip on eternity."

DUNBAR H. OGDEN, JR.

TREASURES OF HOPE. *By Alfred Doerffler.* Concordia Publishing House, St. Louis. 274 pages. $2.00. An excellent book of devotion, prepared especially for the elderly. The book is well bound, beautifully printed, with large, clear type. There is a Scripture, a prayer, a hymn for morning and evening for four weeks, and a collection of prayers and Scripture passages for special occasions. It would make an ideal gift—not only for the elderly.

E. T. T.

PRAYER AT THE GOLDEN ALTAR. *By Clarence Edward Macartney.* Zondervan, Grand Rapids, Mich. 99 pages. $1.25. Pittsburgh's noted Presbyterian divine limits his potential circle of readers when, in his Foreword, he states, surprisingly, that in these sermons he has "avoided a discussion of the so-called theological and philosophical problems of prayer." In this reviewer's judgment it is precisely those matters that need discussing, it is those questions men want answered. Everybody prays, one way or another, so it is not so much exhortation to prayer that man needs but rather intelligent explanations which will make his praying meaningful, effective. Because they gave good answers to strong minds relative to prayer, Fosdick's *The Meaning of Prayer,* and, later, Buttrick's *Prayer* will probably become classics. In these sermons, delivered on Sunday nights "to men and women in the midst of life's battles and perils and temptations," Dr. Macartney is content to illustrate prayer. He does it in the hope that he will encourage men to pray "so that, as Jesus said, they might always pray, and not faint." One has the feeling that these sermons were prepared on the run and, therefore, they do not quite represent the work which Macartney is capable of doing.

ANSLEY C. MOORE.

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BENJAMIN MOSBY SMITH AS SEMINARY PROFESSOR—THE EARLY YEARS (1854-1866)

By Francis R. Flournoy, A. M., Ph. D.,

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The College of Emporia,
Emporia, Kansas

Three articles have already appeared in The Review on the life of the Rev. Dr. B. M. Smith, Professor of Oriental Literature in Union Theological Seminary in Virginia from 1854 to 1889. The first article, in the issue for November, 1943, dealt with his childhood and youth, closing with his graduation from Hampden-Sydney College, Virginia, at the age of 18, in the year 1829. The second article, in The Review of November, 1944, covering his first teaching experiences in Milton, North Carolina, and his years as a student and assistant instructor at Union Seminary, was chiefly concerned with his year of study and travel in Germany and other European countries and was based on the very full records in the diary which he began to keep at that time. The third article, in The Review of August, 1945, gave an account of his work as pastor at Danville, Tinkling Spring and Waynesboro, and Staunton, all in Virginia, from 1838 to 1854.

I. Service With the Board of Publication

As has been mentioned in the preceding article in this series, Dr. Smith, during several months in 1853 and 1854, served as Corresponding Secretary and General Agent of the Board of Publication of the Presbyterian Church. He accepted this position

at first with the understanding that he might not necessarily hold it longer than June, 1854, when the Board would be able to hold another election. Hence he obtained leave of absence from his duties as pastor of the Staunton Church, and his family continued to reside in the manse of that church. He did the larger part of his work for the Board at the central offices of the Church in Philadelphia. But he made frequent and extensive journeys to meetings of presbyteries and synods in various parts of the country for the purpose of presenting the cause of the Board and of giving information regarding its work. He visited college campuses to confer with students who intended to engage in colportage during vacations. He visited and preached in many churches as the representative of the Board. He attended the meeting of the General Assembly of 1854 at Buffalo to present his official report. According to his successor as Corresponding Secretary, "he was everywhere most kindly received and his appeals elicited many warm expressions of approval for the plans and objects of the Board."

This work seems on the whole to have been very congenial to Dr. Smith. In spite of the fact that the hardships of travelling appear to have been a drain upon his health, he nevertheless derived great satisfaction from it, as has been seen from the accounts of his extensive journeys in earlier periods of his life.[1] He enjoyed to the full the opportunity to see parts of the country in which he had not previously travelled and he filled his diary with appreciative descriptions of the scenery in such beautiful regions as central New York and the valley of the Susquehanna. He enjoyed the widening of his contacts with churches and church leaders throughout the country He found satisfaction also in the use of his great ability in public speaking for advancing one of the major enterprises of the Church.

In June, 1854, Dr. Smith was elected Professor in Union Seminary, then located at Hampden-Sydney, Virginia. There appears to have been objection to this action on the part of some members of the Board of Directors of the Seminary, but the

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[1]THE UNION SEMINARY REVIEW, November, 1944, vol. LVI, pp. 5, 6, 15, 16; August, 1945, vol. LVI, pp. 474-5.

Electoral College which made the final decision in the matter acted by a unanimous vote. After some hesitation Dr. Smith accepted this position. He afterwards gave the following reasons, among others, for doing so:

> The service to which I am called is of the most vital importance in the training of ministers. A Seminary can dispense with the services of any other instructor with less injury than with those of the instructor on Biblical Literature. It is in that department that the basis of all Theological Education is laid, and in that a teacher is indispensable to the success of a student in acquiring rapidly and substantially the knowledge which he needs. . . .
>
> God in his Providence at an early period in my life turned my attention in an unusual degree to the studies suited to prepare me for just such a service and made it my duty to spend more than double the usual period devoted to the studies of a theological student. Subsequently my tastes have induced me to give continued attention to those studies; and what is more remarkable, about three years ago, with no purpose or plan having reference to this service, I was led to increase very greatly, and according to fixed and regular plans, my attention to the study of the scriptures in the original languages. . . .
>
> There occurs to me a peculiarly solemn and impressive view of this whole matter, in the fact that I am summoned to fill a vacancy which God not man has made. I am asked to step into the relief of the Seminary, at one of the most important crises in its history, when perhaps failing of such relief, it may sink past all hope of recovery.

In August, 1854, Dr. Smith requested the final dissolution of his relations with the church of Staunton. In his letter to the congregation he acknowledged the "kind and tender love" shown by the people to him, and said:

> There has been nothing in our relations which has led me to desire a change, and much—yea, almost everything to effect the very reverse, and I have known no congregation of which I preferred to be pastor, no section of our country in which I would rather live.

The congregation agreed to interpose no objection to this request and left the matter to the Presbytery:

> The kind sentiments expressed in the letter of our beloved Pastor, [declared the resolution adopted by the congregation], are fully reciprocated. His ministry of seven years among us of eminent ability and great faithfulness, claims our gratitude to God, and our esteem for the

minister. We may not feel at liberty to withhold a sacrifice required at our hand by the Providence of God and by the great interest of our church. We surrender a faithful Pastor, but we will not regard him as lost to us while he lives to pray and to labor though in another part of the field. He who has given takes away, and He who take away can still give, and we will trust Him.

II. Work at Union During the Pre-War Years

On November 1, 1854, Dr. Smith ended his period of service with the Board of Publication, "greatly to the regret of the Board," as his successor testified, and shortly thereafter entered upon his work as Professor of Oriental Literature in Union Theological Seminary, the title of his professorship becoming in 1861 that of "Oriental Literature and Biblical Criticism." His courses as specified for the session of 1856-57 were as follows: for Juniors, (1) Hebrew Language and (2) Theory of Interpretation; for Middlers, (1) Prophets and Epistles and (2) Chaldee; for Seniors, (1) Prophets and Epistles and (2) Exercises in Interpretation. This would appear to have been his general program of work throughout this period of his professorship, though small changes of detail were made from time to time. Thus, in 1860 his courses were listed as: Hebrew Language and Exposition; Exposition of Gospels and Epistles; Bible Criticism; Introduction, Theory of Exposition; Hermeneutics; Chaldee. In addition to his duties as professor, Dr. Smith also acted as Librarian, a post he had occupied when an assistant instructor in the Seminary in early manhood. In March, 1858, Dr. Smith and Dr. Dabney were elected co-pastors of the College Church at Hampden-Sydney and acted in this capacity until 1875. Thus they were responsible for ministering to the spiritual needs not only of the Seminary and College students but also of the entire community, the membership of the church at this period being approximately 120.

Dr. Smith's objectives in his teaching were well set forth in his inaugural address as Professor. One of the chief forms of training for prospective ministers, he said in this address, should

be a very extensive course in Biblical Study for the purpose of giving the student an accurate knowledge of the original languages of the scriptures:

> As the ultimate appeal, on all controverted topics, is to the word of God, as he revealed it, and not to a version, however generally faithful, the Christian teacher should be able to make that appeal understandingly. He ought also to be capable of forming an adequate apprehension of the nicer shades of meaning, of weighing the value of idiomatic expressions, often only palpable in the original language, and of testing the truth of expositions, offered by commentators on the authority of a critical knowledge of the scriptures.

Dr. Smith then proceeded to show the advantages of such study to the young minister who has followed it:

> As earnest in seeking as in imparting knowledge, with a heart fired with love and zeal, he needs no arts of rhetoric, and fears no exhaustion of matter. Keeping pace with the demands of his people, and prepared for every exigency, he will grow in knowledge and grow in power in the pulpit. With clear perceptions and fulness of scriptural thought, and a style enriched by scripture language and imagery, its history, biography and description supplying illustrations, he will be at no loss for language.

Dr. Smith closed by declaring that "the great need in our Theological Seminaries is some efficient mode to secure diligence in study," and that "the aspect of the times in which we live demands a ministry unusually well versed in the scriptures."

It was the custom among the Seminary professors that in case of the absence of any one of them, his classes would be conducted by one of his colleagues who would be in residence. Though, whenever possible, the extensive journeys carried on by Dr. Smith were made in the long summer vacation, there were occasions when he had to take them during the academic year and so had to turn over his classes to Dr. Dabney or one or more of the other professors. He likewise had to take the classes of his colleagues during their absences.

The Faculty of the Seminary, in addition to Dr. Smith, consisted in 1854 of Drs. Samuel B. Wilson and Robert L. Dabney, with an "Assistant Teacher," one of the senior students. In 1856,

the Rev. William J. Hoge, brother of Dr. Moses Drury Hoge of Richmond, was added to the staff as a fourth professor, and after his resignation in 1859 to become co-pastor of the Brick Church in New York City, he was succeeded in 1860 by the Rev. Thomas E. Peck, then pastor of the Central Church of Baltimore.

During his early years at the Seminary, Dr. Smith was compelled to do as much travelling as during the period of his pastorate. He, like other Seminary professors, served several churches in the neighborhood of Hampden-Sydney which were without regular pastors. This necessitated journeys in all kinds of weather in an open buggy or on horseback; and the resultant exposure and fatigue was a serious drain upon his health, which was in several respects defective at this as at earlier periods of his life. He visited the Valley of Virginia frequently to preach in the churches of that region where he was so well-known, especially in Tinkling Spring, Waynesboro, and Staunton, his former charges. He also continued to attend regularly the meetings of the Boards of Washington College, Lexington, and Augusta Female Institute, Staunton, and to make public addresses at these and other educational institutions in the Valley and Piedmont areas of Virginia. He continued, as during his earlier life, to attend his presbytery and synod with great regularity. He attended four meetings of the General Assembly from 1854 to 1861. Consequently he had to undertake journeys which in some cases were very long. Thus in 1854 he went to Buffalo, and in 1855 to Nashville by way of Wilmington, Atlanta and Chattanooga. In 1859 he went to Indianapolis by way of Philadelphia, Pittsburgh and Columbus, and in 1860 he attended at Rochester the last Assembly before the tragic controversy of 1861 produced the schism which has never yet been healed.

In the Assembly discussions Dr. Smith was frequently very active, taking part in the debates and serving on important committees. Thus in the Assembly of 1859, he helped to guide through that body the measures necessary to carry out the plan of his friend Cyrus McCormick for the establishment of the Theological Seminary of the Northwest in Chicago, and he served as chairman of a special committee to work out a plan for the adjustment

of the chairs in this seminary. As chairman of the Committee on Systematic Benevolence, he presented a report with several resolutions, which were adopted, designed to bring about better cooperation of presbyteries, churches and Sunday schools in the support of the national activities of the Church. He also presented resolutions, to be submitted to the Assembly of 1860, providing for the reorganization of the national Boards of the Church together with the Committee of Church Extension. Reorganization these bodies badly needed. The Board of Domestic Missions, for example, consisted of about one hundred members, with several hundred "honorary members," who obtained this position by the contribution to the Board's work of $50 apiece and had the right to "engage in the deliberations" of the Board, though not the right to vote. Dr. Smith's motion provided that the membership of each of the several bodies should be reduced to sixteen. His resolutions were adopted, and he was appointed, as representing the Board of Publication, upon a small committee to draft further proposals for reorganizing the Boards. When the Assembly of 1860 met, he was appointed chairman of a committee of fifteen to prepare the whole scheme for final action. But the forces of conservatism were too strong. Opposition to the plan had developed. A motion that no organic changes should be made in the Board of Domestic Missions was carried after protracted debate, by a vote of 248 to 59. Consequently, when Dr. Smith presented to the Assembly the plan of the committee of fifteen, it was laid on the table and a resolution adopted which did little except to exclude "honorary members" from taking part in the discussions of the Boards.

Dr. Smith did useful service during these years in raising funds for the Seminary. Thus in June, 1855, during a general campaign for increasing the endowment, he went to the Presbytery of Concord, North Carolina, where he made addresses and visited a number of "prospects" for the purpose of collecting contributions. From an Englishman whom he approached, he received $20. A "wealthy and kind but non-Christian man" at first "hemmed and objected," but "P. [Dr. Smith's companion in the tour] was quite pressing and he finally gave $25 in his subscription." Then, Dr. Smith continues,

> we went to M's. where P. expected something handsome, but he [M.] was out and his wife evidently did not want us to find him. . . . We then went to J. H's. who lives in a positively mean and dirty place with every mark of decay around him. After a short chat he went to his bag and to my great surprise brought out two fifty dollar notes.

His neighbor, "a rich old bachelor, a portly, florid man but wretchedly and even raggedly dressed.....gave $50 quite good-naturedly." When the rounds were concluded, a fairly large amount had been collected. Again, at the close of the session of 1858, Dr. Smith spent three weeks in and around Charlotte, North Carolina, and succeeded in obtaining very many small gifts, several of approximately $100 and one of $500, the total amount being over $1100.

Dr. Smith, however, found evidences on these journeys of great "lack of interest" in Union Seminary among the Presbyterians of North Carolina, in spite of the fact that the North Carolina Synod shared in the responsibility for the institution. One explanation of this was the great prestige enjoyed at this period by the Presbyterian Seminary at Columbia, South Carolina, chiefly, it would appear, because of the reputation of the able scholar Dr. Thornwell, who was one of the professors. In an attempt to revive interest in Union, Dr. Smith in 1858 spoke at the Synod of North Carolina and pointed out that only three students from the state were in attendance at the Seminary, that this and other facts indicated a want of loyalty to the institution and that the Synod, as long as it was in part responsible for the Seminary, ought to give it real support. The Synod by its vote seemed to endorse this position. In Virginia, also, Dr. Smith worked for the Seminary. For example, he spoke in its interest at the Synod of 1855, and in the same year in the church at Nottoway Court House he preached a sermon of one hour and twenty minutes, "applying the subject to Seminary interests." Yet he thought that during these years the Church in North Carolina and in some parts of Virginia still remained largely indifferent to the welfare of the institution which both synods had agreed to support.

In his early years at the Seminary, Dr. Smith was several times asked to accept positions in other fields of work. In 1855 he received from the Central Church of Baltimore a call which

was presented with urgency by the officers of that church, particularly by Dr. Smith's close friend, Mr. Harmon Brown. Dr. Smith was thus induced to accept an invitation to preach in the church. He was received with the utmost cordiality, very large congregations attending both morning and evening. He was urged not only by members of the church but by ministers in Baltimore to accept the charge but found himself unable to make up his mind to leave Hampden-Sydney. In 1857 the Central Church again asked him to be its pastor and he was again strongly drawn to accept. "The Central Church," Dr. Smith wrote in his diary, "is full of having me and me above all others. . . . Here there is a good opportunity to build up the great cause of evangelical religion in families and among people heretofore destitute."

Furthermore, Dr. Smith was in doubt about the value of his work at the Seminary. He thought that certain members of the Seminary's Board of Trustees, some other influential ministers and a portion of the students were hostile to him. He feared that the Seminary had no great prospect of future usefulness, because of the decline of its influence in North Carolina and Virginia. Hence in May, 1857, he formally resigned his professorship. But the Board refused to accept his resignation. Dr. Dabney, Dr. Moses Hoge and other friends urged him to remain at Hampden-Sydney and assured him that the feeling against him was of small consequence. Resolutions of the Presbyteries of Lexington and West Hanover together with other expressions of the attitude of the churches in Virginia, had already indicated a strong desire that he remain. Accordingly, he finally decided to do so and again declined the call to Baltimore.

In 1858 he was asked to preach in the First Church of Louisville in circumstances which indicated that a call was under consideration. He was much inclined to go, but finally decided that he would not wish to accept the call if offered, and hence declined the invitation. In 1859, while at the meeting of the General Assembly at Indianapolis, Cyrus McCormick asked him to consider a position at the new Presbyterian Seminary of the Northwest, later McCormick Seminary, but Dr. Smith for various reasons was unwilling to consider this change of work.

Dr. Smith's life was now, as might be expected, more studious than previously. He prepared in his early years at the Seminary a number of serious works. In 1859 he published, in cooperation with the Rev. A. R. Fausset, an English scholar, an edition of the Poetical Books of the Bible, with a critical and explanatory commentary, Dr. Smith preparing the sections on Psalms and Proverbs. This work was published in England, and after the Civil War it was brought out in the United States. In 1859 also his prize essay, *Family Religion,* appeared in book form under the imprimatur of the Board of Publication of Philadelphia. This was chosen from sixteen manuscripts written in a contest for a prize offered by "a Southern Gentleman" for "the most approved treatise on the obligation imposed by religion on the family."

Dr. Smith experienced a considerable amount of difficulty in finding time for this work among the manifold duties and distractions of his life at Hampden-Sydney. In addition to the great amount of travelling which he was forced to do, he was frequently called upon to counsel the Seminary students on their scholastic, religious and personal problems. The college students also sought his aid and advice. The social customs of old Virginia were hardly conducive to scholarly investigation. Frequent visits were exchanged among the families on "the Hill." Out-of-town guests were constantly appearing at Dr. Smith's hospitable home in spite of the merciful obstacle presented by the six miles of bad road between Hampden-Sydney and the nearest railway station at Farmville. For example, a young cousin arrived in 1855 for a visit and soon invited to the house, against Dr. Smith's wishes, a number of her friends. As the visit was drawing to an end, the harassed professor recorded in his diary, "The crowd begins to break up and I breathe more easily."

Nevertheless, Dr. Smith came in time to love the life he had chosen. He complained of the frequent interruptions to his scolarly work. He spoke at times of the "deadly" and "killing" monotony of the place. But after all he did get a fair amount of time for productive intellectual pursuits. Without abandoning pastoral work and preaching, he was able to devote himself primarily to education, to which he always had had a strong inclina-

tion and to which he was drawn by his great interest in young people. His position also afforded him increased opportunities for taking an active part in the larger work of the national Church. He enjoyed country pursuits, the preparation of his garden in the Spring, the setting out of fruit trees and the trimming of the raspberry bushes. So after three years as a seminary professor, he writes:

> All in all, no mode of spending my time is more congenial than that pursued here.

III. Personal Life and Ideals

Since Dr. Smith, during the years preceding the Civil War, continued to keep his diary, it is possible to give some account of his daily life, his thoughts and his ideals during these years, though the picture must be much less complete than that which it was possible to make of his personal and inner life at an earlier period, since after 1854 he wrote in his diary less fully than previously,[2] and after 1858 generally made weekly rather than daily entries.

Dr. Smith's circle of friendships had now widened to include a large number of the more prominent ministers and laymen in the Church. He remained on terms of close friendship with Dr. Moses D. Hoge, who was becoming more and more a power in the Presbyterian Church. Another Richmond friend was Mr. Samuel Pierce Hawes, whose wife was Dr. Smith's cousin and whose daughter, Virginia, married the Rev. Edward Payson Terhune and as Marion Harland became an authoress who was well known and much beloved, especially in the South. She and Mr. Terhune were frequent visitors to Hampden-Sydney before and after their marriage, and in 1860 Dr. Smith visited them in Newark, New Jersey, where Mr. Terhune was a Presbyterian pastor. With Dr. Robert L. Dabney, Dr. Smith had of course long been intimate, since Mrs. Dabney was his wife's sister and Dr. Dabney had been pastor of Tinkling Spring Church when Mr. Smith was at Staunton. Now the two brothers-in-law and Seminary colleagues in

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[2]The Union Seminary Review, August, 1945, vol. LVI, pp. 376-379.

the little world of Hampden-Sydney were thrown into even more intimate association. There was between them a mutual feeling of respect, admiration and affection. Yet their views of church and public policy at some points were quite antithetical, and, strong-minded men as they both were, they never hesitated to oppose each other. Consequently, sharp words were often exchanged between them in private and public debate.

Dr. Smith had many good friends in the North, especially in New York, Philadelphia and Baltimore, if the last-named can be regarded as a northern city. He had pleasant visits to Princeton Seminary, where Dr. Hodge and the two Alexanders were among his close friends. Another friend of long standing was Cyrus McCormick, whose family in Rockbridge County throughout Cyrus's childhood and youth had been closely associated with their pastor, the Rev. James Morrison, afterwards Dr. Smith's father-in-law. This friendship, which was renewed at the General Assembly of 1859 at Indianapolis and during a visit in 1860 to the inventor in Washington, was to have important consequences at a later crisis in the history of Union Seminary. Indeed, when that crisis came in the days after the Civil War and the Seminary was in such great need of aid, Dr. Smith was able to recall to the attention of Mr. McCormick his promise made seven years earlier, in response to his Virginia friend's request, that after establishing the new seminary at Chicago he would then "do something" for Union. Dr. Nathan L. Rice, Mr. McCormick's friend and ally in the battle against "radicalism" in the western part of the Church, was also a good friend of Dr. Smith, who tried in 1859 to interest him though without success in a possible opening in Union Seminary.

One of Dr. Smith's closest friends was Dr. Cortlandt Van Rensallaer, whom he had several times visited at the delightful home of the latter in Burlington, New Jersey, and had come to know very well indeed during his stay in Philadelphia, since Dr. Van Rensallaer was serving there as Secretary of the Board of Education and as editor of the *Presbyterian Magazine,* (monthly), and *Home, School and Church,* (annual). In 1860, Dr. Van Rensallaer was in his last illness, though still in middle life. Dr. Smith writes as follows of his parting with his friend:

> Found him very prostrate, thin and deathly looking, but soul filled with love of Christ. That, he said, was enough,—in view of that he felt that he left nothing in giving up this world. Our visit was short. His wife and sister were with him, both very calm and solemnly cheerful.

Dr. Smith's growing family, though a cause at times of anxiety and care, held chief place in his laborious life. His children were his companions at home. The older ones accompanied him on some of his numerous journeys and contributed very much to the satisfaction which he generally derived from travelling. Thus in 1854 he was delighted with the interest displayed in sight-seeing, and especially in mechanical appliances, by his eldest daughter, Mary Moore, who, he remarked, "has all my curiosity." He took her with him to the meeting of the Assembly in 1860 at Rochester. Now, still more like himself in her keen delight in travelling, she was a stimulating companion. Of the return journey he writes:

> The ride down the Hudson last Saturday was splendid and dear little M. enjoyed it highly. She has enjoyed her visit to N. Y. also . . . Had a fine ride down the Bay Wednesday, P. M. . . .

During the visit to Washington "M, was in raptures at Mount Vernon and the Capitol." Upon arriving at Hampden-Sydney, he was pleased at the performance of his eldest son at his college commencement:

> Morrison made a pretty good speech Tuesday night, [wrote his father], and his commencement speech today was creditable.

Dr. Smith's general views on religious and ethical matters during his later and middle years will be dealt with in a subsequent article in this series. It seems pertinent, however, to give an account at this point of his attitude towards some of the more urgent ethical problems which were characteristic of the years prior to the Civil War. In the second article on his life it has been noted that he conceived of Christian ethics as having application to social as well as to purely individual problems, and that he studied with interest and admiration the work of church leaders in Germany, France and England who were attempting

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to apply Christian principles in dealing with problems of poverty, unemployment, crime, vice, ill health, and bad housing conditions.[3] In the third article, it has been shown that Dr. Smith, in his early years as a pastor, undertook to deal directly with the social problem with which he was most conversant, namely, that of education for the masses, and that he devoted much of his energy and influence to advocating practical measures for developing better schools in his own state. During the period of his life now under review, he continued to show interest in social problems. He was still active in the cause of public education, but the opportunities for usefulness in that sphere were not so great during this period as in the earlier and the later decades of his life.[4] He had little close contact with city life, but he nevertheless showed a keen interest in urban social problems during his visits to northern cities. In 1858 he endeavored to cultivate a sense of social responsibility among the Seminary students by enlisting their aid for a young man in the neighborhood who was ill and in distress.

One of the chief social abuses of the South and of other parts of the country, the practice of duelling, i. e., of engaging in mortal combat because of supposed affronts to an individual's personal "honor," was attacked by Dr. Smith with great vigor in a sermon which he delivered in the college chapel on the occasion of the death of Charles Edie, one of the college students, who was killed by another student when he refused to withdraw an offensive statement he had made about him, the latter student being acquitted by the trial jury. In his sermon, Dr. Smith made "a strong protest against this false code of honor" which caused the tragedy and which accounted for the leniency of the jury. The sermon produced a deep impression upon the students and was printed at their request.

Again, it might be noted that Dr. Smith's theory of the Church's functions provided a basis for a good deal of activity by the Church in the social sphere. He criticized Dr. J. H. Thornwell's position taken at the General Assembly of 1859 when the latter opposed a resolution commending the work of the Ameri-

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[3]The Union Seminary Review, November, 1944, vol. LVI, pp. 12, 14, 16.

[4]*Ibid.*, August, 1945, vol. LVI, pp. 359-363.

can Colonization Society on the ground that the Church was a spiritual body and had no temporal functions. Dr. Smith held, on the contrary, that

> the church, though a spiritual body and for spiritual functions, has other agencies which though subordinate are important for the right discharge of its duties. Thus the Diaconate was established to care for serving tables—a function of this spiritual body to be performed by a part of its constituted officers whose qualifications are spiritual, but the work is a secularity. Now in a given case, a church diaconate in administering for the temporal benefit of the poor free negroes might feel called upon to provide for their removal to the African Coast, and thus the church as such becomes for the nonce and to a certain extent a patron of the colonization scheme. Why not recommend the Society through whose agency the affair is conducted?

The passage which has been quoted illustrates the fact that in the South during the period before the Civil War everyone concerned with problems of social morality was brought face to face with the question of the Negro and slavery. Dr. Smith's views and actions regarding this problem at this period were developed of course from those he had held in the preceding stage of his life.[5] He continued to regard the promotion of the Negro's spiritual welfare as among the primary duties of the Christian and of the Church. He continued his earlier practice of ministering to the spiritual needs of Negroes. At the meeting of the General Assembly of 1855 he referred to the fine work done by the Ashmun Institute in Pennsylvania, a college and theological Seminary for colored men, as one of the greatest achievements of the Presbyterian Church.

Regarding the institution of slavery, Dr. Smith's opinion, at least until a very few years before the Civil War, was not markedly different, in some respects, from those which most Southerners then held. He resented the attitude of the abolitionists, who were growing more and more numerous at this period in the North. At the time of the introduction of the Kansas-Nebraska Bill in 1854, he reported with distaste a sermon in one of the northern churches in which a preacher "abused and blackguarded slavery

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[5]The Union Seminary Review, August, 1945, vol. LVI, pp. 378, 379.

. . . and all who had anything to do with its preservation." He had little sympathy with the attitude of the New England delegates to the Assembly of 1855 who "lectured [the Southerners] very freely on slavery" in spite of the fact that the former "knew nothing of negroes." He felt so strongly about the activities of the Free Soilers in 1854 that he thought it might be wise for the South to secede from the Union, as some of the extremists from the lower slave states were then advocating. Yet during the years when the slave system was driving the two sections of the country towards the catastrophe of civil war, Dr. Smith's dislike for the system, which was already strong, seems to have deepened into an irreconcilable antipathy. Thus he appears to have virtually agreed with the estimate of slavery made by Frederick Law Olmsted in his well known descriptions of the South published in 1856 and succeeding years. After reading one of Olmsted's books, Dr. Smith wrote in his diary on December 21, 1858:

> I am utterly astonished that I should ever come to Virginia to live after having had an opportunity to reside in Pennsylvania, [i. e., as Secretary of the Board of Publication], but one's inconsistencies are amazing.
>
> Oh what trouble,—running sore, constant pressing weight, perpetual wearing, dripping, is this patriarchal institution! What miserable folly for men to cling to it as something heaven-descended. And here we and our children after us must groan under the burden—our hands tied from freeing ourselves.

Dr. Smith's feeling at this time was influenced in part by a long series of disagreeable experiences growing out of neglect, shiftlessness, disobedience and thieving on the part of his slaves, of whom one at least was virtually incorrigible. Hence he writes on December 31, 1858:

> I am more and more perplexed about my negroes. I cannot just take them up and sell them though that would be clearly the best I could do for myself. I cannot free them. I cannot keep them with comfort.
>
> With this worry I have also had a great deal of trouble about the future of my family if left in a slave state and condemned as I have been to drag on with negroes. *I am determined now to avail* myself of the first clear opening to move out. . . .

> What would I not give to be freed from responsibility for these poor creatures. Oh, that I could know just what is right.

Views similar to these were coming to be entertained by other thoughtful people in the South. Thus Dr. Smith, in referring to a conversation with Dr. Moses D. Hoge on December 13, 1858, upon the question of "owning or hiring or selling negroes," writes:

> Find he and I agree exactly. He is evidently by no means settled to stay forever in R[ichmond].

IV. The Civil War

In accordance with his attitude towards slavery, Dr. Smith deprecated the talk of secession in the months preceding the Civil War.

> I cannot see, [he wrote on October 31, 1860], how our people can be so infatuated to rush into division and civil war it maybe with nothing to be gained on either side which will not as well be attained by gentler counsels and plans.

Yet when the secession of the lower South took place, Dr. Smith seemed to put the blame for this action on the North and especially on the "Black Republicans," since they "refused all overtures of peace," while "the more patriotic [were] still endeavoring to secure peace on just terms."

> I have felt, [he continued], that a month or so since the whole south ought to have combined in a conditional secession, leaving to the North the responsibility of breaking up the union. Now I am disposed to doubt whether Virginia had not better remain as she is.

But when the Fort Sumter incident occurred, he obviously approved fully of the decision of his state to secede and published in the *Central Presbyterian* a letter to one of the prominent northern ministers containing an able defence of the Southerners' action, arguing that they were merely defending their territory against subjugation by the North.

Of the conditions at Hampden-Sydney and in Virginia generally at this crisis, he writes on May 1, 1861:

> We are in the midst of preparations for war. Dr. A[tkinson, President of Hampden-Sydney College] has raised a college company and my dear boy, [Morrison, his elder son], has come home to join it. . . . Our convention has passed the secession ordinance and we are to vote on the 23rd instant. The enthusiasm of the people is without bounds. Companies are forming everywhere.

He was of course deeply interested in the fortunes of the Hampden-Sydney company, to which his son belonged. When he learned that it had been sent to northwestern Virginia (now West Virginia), he was much disquieted.

> I have felt from the first, [he writes], that nothing but God's special providence can save our little army out there. They are poorly commanded and have had no time to be fully prepared for this hard service. The enemy, too, is of our own household, and infuriated against E[astern] Virginia.

Soon the news arrived that the entire company had been captured at Rich Mountain and had been released on parole, i. e., upon the condition that they would not re-enter the army. Hence Dr. Smith at once set out to find his son in order to give him succor if he should need it and to facilitate his return home. He first went to Richmond in the endeavor to get some news of the company's whereabouts, and then, learning that it would pass through Staunton, he went to that town, arriving shortly before the company was due.

> I had made preparations, [he writes], to go on to meet [the company] but didn't like to take up M[orrison] and leave the others walking, so I concluded to stay in Staunton and made arrangements for them to ride in wagons from Monterey, and got room in the Female Seminary to keep them, and passports to get them along the road.

As the company was approaching Staunton, Dr. Smith went on his horse to meet it. He was finally able to locate his son, whom he found in good health, and brought him to Staunton, where both father and son found lodging and the friendliest hospitality from old and valued friends.

During the remainder of the war, Dr. Smith, like most people in the South at this time, was burdened with care and anxiety. He was still deeply attached to the Confederate cause. Yet by April, 1862, he despaired of success.

> The spirit of the people, [he wrote], does not seem put down. But I feel further resistance will avail nothing.

He was of course somewhat cheered by the victories of Lee, Jackson and other Southern generals in 1862 and 1863 but seems not to have recovered any real hope of success.

The professors at the Seminary shared the economic distress so general among the southern people. Their salaries were maintained, and even increased, in nominal value, but with the depreciation of the Confederate currency and the consequent inflation, they were no longer in any sense adequate. In the latter part of the war, as will be explained at a later point, even these salaries ceased to be paid. Hence Dr. Smith was forced to seek other means of meeting the rather heavy expenses of supporting his large family. Something was furnished by the College Church, of which he became sole pastor upon Dr. Dabney's departure to become a regimental chaplain and later adjutant on General "Stonewall" Jackson's staff. Indeed, the church paid not only his promised salary but a bonus in addition. By strenuous labor and the assistance of one or two faithful servants Dr. Smith was able to produce on his own acres a considerable amount of corn, pork, oats and other foodstuffs. Some of this he was able to sell, and thus, being a producer as well as a consumer, he avoided some of the disastrous effects of the inflation that towards the end of the war increased with such rapidity. In 1864 his former congregation at Staunton generously presented him with a horse to replace the faithful Davy which had died in that year.

During the latter part of the war Dr. Smith suffered severe domestic afflictions. A beautiful and fascinating little boy, Dabney, to whom the parents and the other children were deeply attached, suddenly became ill, and died in January, 1864, at the age of two. Morrison, the older son of the family, had returned to the army a few months after the expiration of his period of parole. He was

at first quite happy, coming at least twice on furloughs to joyous reunions with his family. But in the severe fighting during July, 1864, his health was broken, and after a stay in a military hospital, he came home in a very weakened physical condition. Nevertheless, after some improvement in his health as the result of a sojourn in the mild climate of North Carolina, he returned to his company in March, 1865. But he broke down completely during the retreat of the army from the Richmond-Petersburg area. He again came home and gave what help he could to his father in the arduous physical labor which was necessary for the support of the family. The unfortunate young man never really recovered his health. Shortly after the close of the war, while engaged in preparing himself for the ministry, he began rapidly to decline and in a few months his life came to an end.

There were a few cheering notes in the wartime gloom. The remarkable wave of religious feeling which swept through the army also influenced the young people of Hampden-Sydney, and during the autumn of 1863, several, including Dr. Smith's third daughter, Emily, united in communion for the first time. Mary Moore obtained a very satisfactory teaching position and towards the close of the war set up her own school at Hampden-Sydney with the assistance of the second daughter, Fanny.

The academic duties of the Seminary professors during the war years were very light. On the day appointed for the opening of the session of 1861-2, so few students were in attendance that the beginning of classroom work was postponed for several days. Only twenty-two were actually in attendance during this session. In March, 1862, the Confederae Government made an urgent call for more troops and consequently all the Seminary students left except four who had been in the company of the "Hampden-Sydney Boys" captured at Rich Mountain and remaining on parole. After the close of the session, all of these students, one of them being Parke P. Flournoy, who afterwards married Mary Moore Smith, were exchanged and returned to the army. At the opening of the session of 1862-3, no students were in attendance, and only four appeared during the Autumn, in spite of the joint petition of the faculties of Union and Columbia Cem-

inaries to the Confederate Congress that theological students be exempt from military duty. One student enrolled in the Autumn of 1863 and two early in 1864. During the last year of the war, only one student, who had been exempted from military service because of physical disability, was in attendance. In view of these circumstances, the professors were permitted by the Board "to seek usefulness in partial missionary labors." Dr. Smith appears to have utilized this opportunity to the full, since, as has been seen, it had been his custom even when the Seminary was in regular operation to make frequent preaching missions to neighboring churches.

Hampden-Sydney, being out of the zone of combat, did not suffer until the close of the war from the devastation inflicted on many parts of Virginia. But after Lee's retreat to Appomattox, only thirty miles away, the village was filled with Union soldiers.

> We had, [writes Dr. Smith], throngs of the enemy here Friday [April 13, 1865] and that night we did not go to bed. The campfires and noise of the army were perceptible all around us. On Tuesday [April 17] while at breakfast, I was sent for to see Mr. Samuel Anderson, dying. I returned to find my premises crowded with soldiers who carried off all my corn and other feed. Simon [his servant] had, with Peter B. [another Negro] secured and saved my horses. We got through the turmoil and devastation better than we expected.

V. The Collapse and Revival of the Seminary

The financial condition of the Seminary, however, at the end of the war, was exceedingly bad. Over one-fifth of the endowment which had been invested in bank stock and Confederate securities was totally lost. Of the remainder, amounting in 1866 to $110,000, $100,000 was invested in 6 per cent bonds of the State of Virginia and the rest in bonds of the State of North Carolina and of one of the southern railroads. On all of these bonds the payment of interest had been suspended, and there was no prospect that it would be resumed in the near future. Hence there were no resources with which to pay the salaries of the professors. Furthermore, there were no funds to pay the scholarships on which a considerable number of the students had depended to enable

them to attend the Seminary. Finally, the physical plant of the institution had fallen into a bad condition because of the lack of repairs during the war. The roofs were in such a sate that it was necessary to put buckets in the garrets of the buildings during heavy rains. In addition, depredations had been committed upon the property by lawless wanderers during the latter part of the war.

Such was the situation when

> about the last of June, [1865], Mrs. Harmon Brown of Baltimore came on bringing $100 in money to each of the professors and cloth and clothing for their families.

Mrs. Brown, it appears, was acting as the agent of a group of Baltimore people interested in the welfare of the Southern Presbyterians and especially of Union Seminary. She and her husband were possibly the warmest friends of Dr. Smith in Baltimore, and it will be recalled that Mr. Brown had been especially active in attempting to gain Dr. Smith's consent to accept the pastorate of the Central Church of that city. It will also be recalled that Dr. Peck of the Seminary Faculty had been pastor of the Central Church from 1857 to 1860. Upon her arrival, Mrs. Brown made a suggestion which led to the solution of the pressing problems of the Seminary:

> She proposed, [wrote Dr. Smith in his official report of the matter], that one of our number should accompany her home on her return, assuring us that by a personal explanation of our condition, important aid could be secured towards keeping the Institution open. The duty seemed to devolve on the undersigned. He never undertook the performance of a duty with more reluctance, but is constrained to add, he never performed one with more unmingled feelings of satisfaction and with more true comfort.

Further information regarding this mission is given in a report of the Seminary Faculty to the Southern General Assembly:

> On reaching Baltimore he was most cordially welcomed by those whose friendly and sympathizing sentiments for Southern people had for years endeared them to thousands of sufferers by wounds and disease and imprisonment. He applied to no others. After spending two weeks

in Baltimore, he was encouraged to extend his visit to New York. After spending about three weeks in all in the prosecution of his object it was left for farther effort in the hands of a most efficient and zealous clergyman of Baltimore.

Dr. Smith comments as follows on his work at this time:

> From the first day on which he entered Baltimore through two months of much arduous physical service to the day of leaving that city, he remembers no incidents connected with his service either in Baltimore or New York, calculated to give him pain, or on which he looks with material regret. Nearly every donor to the temporary relief of the Institution manifested as much pleasure in contributing as could be entertained by the recipient.

Dr. Smith in this first expedition expected to raise only four or five hundred dollars. Actually he raised in four weeks $4,000. This made possible the immediate resumption of the Seminary's work:

> We advertized, [wrote Dr. Smith], to reopen the Seminary in September and to sustain all students of proper qualifications who needed aid. In the course of the fall, we had 24 students.

The Seminary Faculty gave the following explanation to the General Assembly of their action in making their offer of aid to needy students:

> They felt that this was not only an act of justice to these young men, but one of soundest policy on the part of the Church. There may be, for reasons of temporary force, and in special localities, a redundancy of ministers, but a few years of the ordinary ravages of death, and of the natural increase of population, not to mention what may occur by immigration, will effect great changes in the aspect of the church. It is therefore believed that prompt and zealous efforts should be made to sustain the means for furnishing our people increasing numbers of able and faithful ministers of the Gospel.

This policy, however, made the needs of the Seminary exceedingly urgent. Hence the Synod of Virginia in October, 1865, resolved to send Dr. Smith to Great Britain to solicit aid. This

project, however, was not carried out, and he was sent instead, in November, 1865, again to Baltimore and New York. In these cities he

> raised enough money, with what had been obtained, to pay the professors $1,650 each for the year and provide keep for all students needing it.

In addition to the funds thus obtained from the North, "the Virginia churches," according to Dr. Smith, "notwithstanding their poverty, contributed in money and provisions for the support of the students . . . over $1100," during the period from October, 1865, to April, 1866. The total amount collected up to this point, as reported to the Board of Trustees in May, 1866, was almost $9,500. The Board then suspended the collection of funds in Virginia and North Carolina, and commissioned Dr. Smith

> to proceed at once to such parts of the country as in his judgment present the most inviting field for such labor, there to solicit contributions toward the endowment and use of the Seminary, and in every way to increase the interest already awakened in its behalf.

To carry out the Board's directions, Dr. Smith therefore went in the summer of 1866 to Baltimore, New York and Boston. As a result of his efforts at this time and also of his previous visits and correspondence he succeeded in obtaining about $50,000. In all of his activity in raising funds, Dr. Smith acted as the agent of the Seminary. It would appear that important assistance to his efforts was rendered through correspondence by his colleagues at the Seminary, Dr. Dabney and Dr. Wilson and probably by Dr. Peck, who was well known in Baltimore, where he had served for several years as a pastor before going to the Central Church in that city.

The gifts obtained for the Seminary at this time were of such great importance in the movement for reviving the struggling institution that it would seen well to give some account of the lives of the chief benefactors and of the circumstances leading to their making the gifts in question. This will be treated in detail in the next article in the series. In the case of the largest contributor, Cyrus Hall McCormick, unusually full records regarding the whole

matter have been found in the two collections of the papers of Mr. McCormick and his wife, namely, those in the libraries of the McCormick Historical Association and the Nettie Fowler McCormick Biographical Association in Chicago.

NOTE

As in the case of the previous articles in this series, the author has received invaluable assistance from the Editor of the REVIEW, especially in the form of transcripts from the Synod, Presbytery, Assembly and Seminary records. Miss Virginia Roderick, Librarian of the Nettie Fowler McCormick Biographical Association, and other officials of that Association and of the McCormick Historical Association, have been exceedingly helpful, especially in furnishing me with copies of letters exchanged by Dr. Smith with Mr. and Mrs. Cyrus McCormick. The librarians of McCormick Theological Seminary, Union Seminary, Richmond, and the College of Emporia have also been coöperative in furnishing me with books from their collections.

Dr. Smith's daughter, Mrs. A. J. McKelway, Sr., has given me the use of notes and transcripts made by her from the official records of the Seminary and has made available Dr. Smith's diary and other material relating to his life. She requests that any person having in their possession material of this character should correspond with her at her residence, 2071 Park Road, Washington 10, D. C.

JESUS AND HIS BIBLE

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The last chapter of the Gospel of Luke is surely one of the most interesting chapters in the New Testament. For one thing, it raises the curious and perplexing question why the disciples failed to recognize Jesus when He appeared to them after the Resurrection. When Mary met Him in the garden early on Easter morning she thought He was the gardener. When in the evening He appeared to the Eleven "they supposed that they had seen a spirit." When He appeared to the disciples on the mountain in Galilee, as He had appointed, "some doubted" at the sight of Him. When He appeared to the Seven as they fished in the Sea of Galilee and He stood and called to them from the shore, only John seems to have surmised who He was. And so on the occasion of His walk with

the two disciples to Emmaus on the afternoon of Easter Day He was wholly unrecognized though these men must have known Him well and seen Him often. Why all these failures? This chapter raises the question but also leaves it unanswered. Evidently it is not necessary for us to know the answer.

I. Jesus Knew His Bible

But the chapter also raises and does answer a question of deep concern to us, namely, the question of Jesus' relation to the Bible. As He and the two friends walked together, "beginning from Moses and all the prophets, He interpreted to them in all the Scriptures the things concerning Himself." It is clear, then, first of all, that Jesus knew His Bible. He had no copy of the Scriptures with Him but He had them in His memory; "from Moses and all the prophets," "all the Scriptures." All four Gospels confirm the fact of Jesus' full knowledge of the Old Testament. He quotes from all five of the books of Moses and from at least ten other books. He is familiar with parts of His Bible, and quotes from them, from which most of us could not quote a verse, such as Deuteronomy and Zechariah. The characters of the Old Testament are alive to Him,—Abel and Noah and the Patriarchs and Lot's wife and Solomon, David and Jonah. The incidents of the Old Testament are fresh to His mind,—the flood, the manna and the brazen serpent in the Wilderness, the murder of Zachariah. And He knew the Old Testament in all the three languages in which the whole or parts of it were available. His quotations are sometimes from the Hebrew and sometimes from the Greek translation of the Septuagint, and He knew and, there is reason to believe, spoke both Greek and Aramaic. He knew the book of Daniel, one-half of which was written in Aramaic, and there must have been current translations into Aramaic of other parts of the Old Testament, such as the Twenty-second Psalm, from which Jesus quoted the first verse in Aramaic on His Cross, "Eli, Eli, lama sabachthani?"

Where did Jesus acquire His knowledge of His Bible? He had no such educational advantages as Saul of Tarsus enjoyed. No doubt He attended as a small boy the village school in Nazareth,

and we may be sure that in His home, from Mary and Joseph, He would have learned much, but even so His knowledge was an astonishment to the Jews in Jerusalem: "The Jews therefore marvelled, saying, 'How knoweth this man letters having never learned?'" and years before, as a boy of twelve, He amazed the doctors with "His understanding and His answers," and even His mother was astonished. In some way, before His public mission began, Jesus had stored His Bible in His memory, and out of His memory on this Easter Sunday walk He drew from Moses and the prophets and all the Scriptures what they had to say about Himself. This is the first thing. Our Lord knew His Bible.

II. Jesus Loved His Bible

In the second place, Jesus not only knew His Bible, He loved His Bible. It was probably His only reading. He quotes no other book. Paul knew the writings of non-Christian authors, but as far as we can judge, His Bible was Jesus' only book. And, like us, He had His favorite parts. We know our own ways. In our Bibles there are many white pages. The books of the Minor Prophets are as clean as when they came from the printer, while the pages of the Sermon on the Mount in Matthew and the Discourses in the Upper Room in John are brown with use and worn from the edges. The Psalms and Isaiah seem to have been the favorite books in our Lord's Bible. No doubt He was often allowed by the old keeper of the rolls in the synagogue of Nazareth to carry the roll of the Psalms or of Isaiah up to the hilltop back of Nazareth, and there, lying on the grass, He would read what He was to discover was written there about Himself and the Father who sent Him, as He watched the white sails of the ships on the Mediterranean to the west or looked eastward to the snows of Hermon and perhaps to the hill of His Transfiguration and saw below Him the great Ghor of the Jordan and the Plain of Esdraelon. When Jesus later stood up to preach for the first and probably the last time in His home synagogue, we read, "He found the place where it is written, 'The Spirit of the Lord is upon me. He hath sent me.'" He did not need to ask the priest to find the place for Him. It was familiar and dear. And

III. Jesus Believed His Bible

It was for unbelief in the Bible that He reproached the two friends on the Emmaus road: "O foolish men and slow of heart to believe in all that the prophets have spoken. Behoved it not the Christ to suffer these things and to enter into His glory?" Nearly a score of times He says, "it is written," as closing the whole issue. And in the Sermon on the Mount He declared, "Till heaven and earth pass away, one jot or one tittle shall in no wise pass away from the law till all things be accomplished." He appealed to the Bible as God's authoritative word, "and the Scriptures cannot be broken" (John 10:34-36). It was God's command that was in the injunction of Moses (Cf. Matthew 15:4 and Mark 7:8, 10).

It is interesting to note, however, that Jesus's term for His Bible is not "the word of God" but "the Scriptures." A dozen times He uses this expression. I have a Fundamentalist friend who argued against the use of the phrase, "the word of God," as synonymous with "the Scriptures." He pointed out passage after passage where "the word of God" occurs where it cannot refer to the Bible, e. g., Luke 3:2, "The word of God came unto John in the wilderness"; Acts 19:20, "So mightily grew the word of God and prevailed"; 1 Corinthians 14:36, "Came the word of God out from you?"; Hebrews 11:3, "The worlds were framed by the word of God." According to the Bible itself, Jesus Christ is the Word of God (John 1:1; Revelation 19:13). In a true sense the Bible is God's word though there are words in it which the Bible itself says are not God's words. When we call it simply *"The* Bible," i. e., *"The* Book," though there are many other books, we are following the example of Jesus and the Apostles who called it *"The* Scriptures" though there are many other scriptures (Acts 17:2; Romans 1:2; 1 Corinthians 15:3, 4; 2 Peter 3:16).

IV. Jesus Taught and Lived His Bible

Not only did Jesus know and love and believe the Bible. He used it in His teaching and in His life. He taught from it and lived by it. The Bible is the most widely circulated book in the world, but it is not read in proportion to its circulation. In many homes

it occupies too much the place of an ornament or fetish. It is like the white rabbits or mallard ducks under glass domes which were familiar in old houses several generations ago. Or it is carried as a charm against bullets or as a medal or relic of a saint. But the whole life of Jesus was in His Bible and the Bible was in His whole life.

It was in His teaching. His first sermon (Luke 4) was drawn from it, and the Sermon on the Mount was full of it. The Beatitudes were echoes from the Psalms and Isaiah:

> Isaiah 61:2, 3, "Comfort all that mourn."
> Isaiah 66:2, "I will look to him that is poor in spirit."
> Isaiah 55:1; 65:13, Thirsting and hungering.
> Psalm 37:11, "The meek shall inherit the earth."
> Psalm 18:25, "With the merciful Thou wilt show Thyself merciful."
> Psalm 34:14, "Depart from evil and do good."
> Psalm 23:3, 4, "He that hath clean hands and a pure heart."

In an old book Robert Patterson pointed out that "Jesus' parables are almost all taken from the Bible . . . Psalm LVXXX combined with Isaiah V supplied the idea of the Parable of the Vineyard. Every child who had chanted the 23rd Psalm would instantly see the original of the Good Shepherd, while the adults would remember Ezekiel XXXIV contrasting the evil shepherds with Himself, saying, 'I even I will search my sheep and seek them out' . . . The XIV chapter of Hosea, full of fatherly yearnings, is the basis of the Prodigal Son. The Pharisee and the Publican is an embodiment of Isaiah LXV, 1, 5, and LXVI, 1, 2. . . . Our Lord's miracles are in like manner conformed to the Bible precedents"—the Shekinah at Baptism, the angels ministering, the feeding of the five thousand, the miracle of Jonah and the Resurrection. "All His miracles," continued Dr. Patterson, "were wrought in designed conformity to the Bible precedents, that He might honor the word of God."

If this should seem strained to any one, let him take Westcott and Hort's Greek Testament and note from the Old Testament quotations in the four Gospels on pages 602-605 the number found in Jesus' teaching. The Bible was to Jesus a great fountain of

living waters. He does not quote the 119th Psalm (though He quotes the 118th more than once), but that Psalm describes what His Bible was to Him:

> "With my lips have I declared
> All the ordinances of Thy mouth.
> I have rejoiced in the way of Thy testimonies
> As much as in all riches.
> I will meditate on Thy precepts
> And have respect unto Thy ways.
> I will delight myself in Thy statutes,
> I will not forget Thy word."

And out from such a fountain within Him there flowed, to use His own figure of speech, "rivers of living water" (John 7:38).

And Jesus not only taught His Bible. He lived His Bible. He saw in it the anticipated story of His life, and He fulfilled the anticipation. To the two men on the Emmaus road He "interpreted in all the Scriptures the things concerning Himself." "Moses wrote of me." He said, "The Scriptures are they which bear witness of me" (John 5:39, 46). And again and again He and the Evangelists speak of actions and experiences of His as fulfilments of the Old Testament.

Jesus' Bible was His resource in His times of trial, temptation, controversy and suffering. In His temptation in the Wilderness He met the three seductions of Satan with three quotations from the book of Deuteronomy (8:3; 6:16; 6:13). On the day of the Great Controversy, the last Thursday before His death, He met the insincerity and sophistry of the Sadducees by a reference to Exodus 3:6, and He went further than an appeal to a single scripture and pointed out as their great source of error their general ignorance of the Scriptures and of the power of God (Mark 12:24). And as Jesus' earthly life closed amid the sufferings of His Cross it was the Bible that was in His mind and on His lips. Three of the Seven Words from the Cross were Old Testament notes from the Psalms: "My God, my God, why didst Thou forsake me?" from Psalm 22:1; "I thirst" from Psalm 69:21; and "Into Thy hands I commend my spirit" from Psalm 31:5. And we cannot but think

that our Lord's thought during those long hours was full of His Bible, that He was repeating it to Himself, and that the cry which has troubled many to understand because it seemed to imply a separation between those who were ever inseparably one was but an audible word of a Psalm which Jesus was saying in His heart.

"Chinese" Gordon, to whom the Bible was a "living oracle," held an extreme view as to this place of the Scriptures in the life of Jesus. "I believe," he wrote to his sister, "that Christ *as man,* with a sinless body derived from the Holy Ghost, and to whom the Holy Ghost was given *without* measure, obtained all knowledge, all miracle-power, and all His attributes, simply because His eyes were opened by the Scriptures." We could not go so far as this, but we can see that the Living Word fulfilled the written word.

V. Jesus Discovered His Bible

Jesus not only knew and loved and believed and lived His Bible. He discovered it. Or to put it otherwise, He was always making fresh discoveries in it. Some say that He found what was not there. But that is not true. It was true, even though the human instruments whom God had used to write the Scriptures did not know that it was there. In God's hands they wrote more and better than they knew. As Dr. Ladd wrote in *The Doctrine of Sacred Scripture,* "There is no proof that in quoting Hebrew prophecy Jesus thought it necessary to confine Himself to the exact words or exclusively to either the Hebrew text or that of the LXX. Sometimes He departs from all known texts. . . . An instructive instance of the great freedom with which Jesus apprehended by unerring insight the real contents of truth in the Old Testament prophecy and nevertheless adjusted the form in which the truth was given to the needs of His doctrine, is found in John vii:38." This is our Lord's famous saying on the last day of the Feast of Tabernacles: "He that believeth on me, as the Scripture hath said, from within him shall flow rivers of living water." Now there is no such single passage in the Old Testament. "The reference," says Westcott, "is not to any one isolated passage but to the general tenor of such passages as Isa. lviii:11, Zech. xiv:8 taken in connection with the original image, Ex. xvii:6, Num. xx:11."

There are many illustrations of this uncovering insight of Jesus. "And He taught and said unto them, 'Is it not written, My house shall be called a house of prayer for all the nations, but ye have made it a den of robbers" (Mark 11:17). He combines here two statements made by prophets who were in no connection, Isaiah 56:7 and Jeremiah 7:11. On Palm Sunday He justified the hosannas of the children by asking, "Did ye never read, Out of the mouths of babes and sucklings Thou hast perfected praise"? (Matthew 21:16). But the verse in Psalm 8:2 reads, "Out of the mouth of babes and sucklings hast Thou established strength." And these interpretations are not limited to verbal forms. (Cf. Matthew 15:7, 9 and Isaiah 29:13; Matthew 12:19 and Isaiah 42:1. And the Sermon on the Mount: Matthew 5:21f; 5:27f; 5:33f; 5:38f; 5:43f.)

Finding in a speaker or writer more than he knew he was saying or writing is no strange or incredible thing. The late Archbishop Temple said that he was constantly thanked by people for things he had never said. Nevertheless they had heard them. Quiller-Couch in *Adventures in Criticism* quotes William and Charles Archer's introduction to their translation of Ibsen's *Peter Gynt*: "Peter Gynt takes its place, as we hold, on the summit of literature precisely because it means so much more than the poet consciously intended. Is not this one of the characteristics of the masterpiece, that every one can read in it his own secret?" And Dixon writes in *Tragedy*: "The poets are not all times even in their own secrets, since it is characteristic of them to speak, as Plato remarked, in words of an unsuspected power, in a manner beyond themselves and the meanings they propose." And Evelyn Underhill writes in *The Mystic Way*: "You have read into the book just what I tried so hard to put there but which will only be found by those who already have a clearer vision than I have at my disposal." One other illustration must suffice. When Shorthouse's novel, *The Little Schoolmaster's Mark,* appeared in 1883 Canon Ainger was enthusiastic over it and preached on it, finding in it a particular great lesson. Shorthouse demurred at his interpretation but later he wrote to Ainger that their correspondence had "enabled me to see much clearer the meaning of my own tale

. . . It is, however, the distinguishing advantage of fiction that the meaning is not limited to what was in the writer's mind at the time" (*Life of Shorthouse,* Vol. 1, pp. 202ff).

If this is true, as it unquestionably is true, of fiction and poetry and history on our human plane, how much more true is it of that great literature of which Peter said, "No prophecy of Scripture is of private interpretation. For no prophecy ever came by the will of men, but men spoke from God, being moved by the Holy Spirit" (2 Peter 1:20f). The prophets themselves, said he, searched "what or what manner of time the Spirit of Christ which was in them did point unto" and understood that they were being used to reach beyond themselves (1 Peter 1:10-12). The very angels, he says, are interested in the inner meanings. Jesus was constantly uncovering them in His Bible. Beyond the Psalmist He could say:

> "I rejoice at Thy word
> As one that findeth great spoil."

The Bible is a book of inexhaustible surprises.

VI. Our Richer and More Accessible Bible

As we contrast our relation to our Bible with Jesus' relation to His, two things rise up to reproach us. In the first place, His Bible was only the Old Testament. Our Bible is immeasurably richer, with its New Testament, "The New Covenant, commonly called the New Testament of our Lord and Savior Jesus Christ," as it is described on the title page, with its account of the fact and the meaning of the Incarnation, the fulfilment of all that the Old Testament foreshadowed. Dear as the Old Testament is, the New is dearer still. If the Old was what we have seen it to be in our Lord's life, what shame we should feel that the Old and the New are not more than they have been in our lives! In the second place, it is not without a sense of pity that one reflects that Jesus never had a Bible of His own. The Old Testament existed only in cumbersome rolls, too costly to belong to a simple carpenter's home, and all of Jesus' knowledge of the Scriptures must have been gained from borrowed copies or from reading in the village synagogue.

Our Bible is a small, convenient book and most of us have many copies. All the more shame to us that we know them so ill and that our rich and accessible Bible is not to us what our Lord's Bible was to Him.

Ministers and lay people, men and women alike, need to give the Bible, in some real measure, the place in their lives which it had in the life of Christ. What it was to Him it will be, and no other book will be, to us also. "I believe the deadness in some of the clergy," wrote "Chinese" Gordon, "is owing, firstly, to not reading the Scriptures; secondly, to not meditating over them; thirdly, to not praying sufficiently; fourthly, to being taken up with religious, secular work (Acts 6:2-4)."

The good minister, like his Master, is a man of the Bible. This was Alexander Whyte's discovery and his glad confession: "As Coleridge says, my Bible always finds me, and I always find myself in the Bible, till I am rejoiced above all measure to see and to say continually that He who made me must have had my Bible made for me. And my Bible alone of all my books. As I sit and write these lines I am surrounded and overwhelmed with a houseful of books of all kinds; but the longer I live and the older I grow, they are less and less in my hands, and take up less and less of my remaining time. And that is so because so few of them seem at all to know me, and to be able to speak home to me. . . . There is but one Bible. And my Bible to me is complete and supreme and alone. Till, the longer I live, the more I concentrate upon my Bible, and upon my few books that draw their truth and their power from the Bible and from the Bible experiences and Bible attainments of their great authors. Every time I open it I find Jesus Christ in my Bible. And He answers to me in every word He speaks and in every deed He does. And above all His words. He answers to me in His own blessed words of pardon and peace to me. And above all His deeds, His death on the sin-atoning Cross for me. Christ and His sin-atoning blood; Christ and His imputed righteousness, as the Apostle always has it; it is because my Bible is so full of Him, and of these two supreme things of His—it is this that makes it the Book of all my books to me."

By the example of Christ it ought to be this to every Christian.

THE CHRISTOLOGY OF PAUL

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The purpose of this article is to set forth within limits the Apostle Paul's interpretation of the Person and Work of the Lord Jesus Christ. The Christ he proclaimed was the living Lord whom he served with utter devotion of heart and life. Christ was no abstraction but the personal revelation of God. Within the framework of his own age and in the categories of the culture of that period, Paul sought to portray the One who united in Himself deity and humanity. Believing that the history of the Apostolic Age is reliably recorded in the New Testament, we find our historical data in the Gospels, in the Acts of the Apostles and in Paul's Letters.

I. The Genesis of Paul's Christology

In any study of this subject it is necessary to view the Pauline exposition in the light of the historic deposit in the earlier period covered by the Synoptic Gospels.

1. *Before Paul there was the Church.* This important fact must be kept steadily in mind. Paul says, "there were those in Christ *before me.*"[1] He refers to the Christian disciples and their Apostolic leaders who composed the assembly (*ekklesia*) of Christ. Christianity for Paul and his formulated Christology find rootage in historical facts from which he could not escape.

When Christ appeared among men He was just like an ordinary person and His deity was not at all apparent. This accounts for the relatively few who believed on Him at the first. It was by heavenly insight given by God that Peter identified Jesus as the Lord of glory, "Thou art the Christ, the Son of the living God." This Christological confession was at the foundation of the faith

[1]Rom. 16:7.

of the early followers of Jesus before Paul was introduced to the reality of His person and work. Because of the living heritage of the Church, Paul's Christology was enriched by that which he received from his predecessors. Their gospel was not different from his, and his interpretation, if richer and fuller, did not revise or cancel their witness.[2]

2. *The Faith of the Church.* The Acts of the Apostles is our guide for "the people of The Way."[3] Christ had changed their lives by His dynamic of the Holy Spirit. They lived in an atmosphere of the supernatural wherein Christ was regnant, and they affirmed by life that "Jesus was Lord."[4] This faith was not formulated after long reflection but was crystallized in their witness from their background of the Hebrew Scriptures and the presence of the living Christ in their midst.

There are those who may discount this claim, but revelation, history and experience unite to affirm that Jesus, who died on the Cross, was raised from the dead and is the eternal Christ to the believer. Luke, the historian, proclaims that the Resurrection of Jesus was convincing by the appearances to the disciples, the demonstration of the transfigured body of glory, and the forty days of fellowship, for normal people to be certain of the identity of the Saviour they loved. A transfigured church in power and boldness for witnessing after a period of fear and doubt was corroboration that Christ was "in their midst."

Not only do we have the testimony of the Church to the Resurrection of Jesus, but there is the preaching of the Faith of the Resurrection. The gospel deposit centered in the Person and Work of Jesus Christ, who was to them both Saviour and Lord. This meant a Christology; and it is significant to note that in the variety of proclamation there was an underlying unity of faith and emphasis. Peter, who was an Apostle before Paul, did not disagree with Paul about Christology, although they differed in other matters.[5] Discussion there was, but not dissension. This confirms

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[2]Sidney Cave, *The Doctrine of the Person of Christ,* (New York, Scribner's, 1925), p. 31.
[3]Acts 9:2.
[4]1 Cor. 12:3 and Rom. 10:9, 10.
[5]Acts 15:1ff; Gal. 2:11, 1:15ff; Rom. 16:17.

the point of view that the facts of an early Christology were current knowledge and accepted as authoritative and decisive for the Church.

The Apostolic preaching[6] was not in any doubt as to its content, and because of the existence of this witnessing body, the Church, with its gospel, Paul received something from the corporate life and testimony of earlier believers. Paul did not originate Christianity. He was one of a number who were interpreters of the Faith in Christ and its development of Christology.

II. Jesus Christ and Paul

At this stage it is important to relate the genesis of Paul's Christology in the light of any contact he had with his Saviour before he became the bond-slave of Christ. Paul's writings are filled with glowing and burning testimony to the living Christ. This is central to one who was commissioned to preach Christ. We do not expect a system of Christology but the overflow of the language of the heart, as Paul endeavored to help people who were facing the moral and spiritual problems of a pagan society. It is right to ask, therefore, whether Paul had any association with Jesus before his experience on the Damascus Road.

There are those who have assumed that Paul did not have much knowledge, if any, of our Lord's earthly life. His writings emphasize the risen and glorified Christ. The crucial passage for consideration is: "Wherefore henceforth know we no man after the flesh, yea, though we have known Christ after the flesh, yet henceforth know we Him no more. Therefore, if any man be in Christ Jesus he is a new creature."[7] Here he sets aside, as secondary in importance, the knowledge of Jesus after the flesh. Does this mean that knowledge gained by Peter or Matthew or John and others was not of the same value as that which was gained through an exalted Christ, spiritually present?

The context corrects this point of view and does not discount the earthly factual knowledge of Jesus any more than it does of

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[6]C. Harold Dodd, *The Apostolic Preaching and Its Development,* (London, Hodder and Stoughton, 1936).

[7]2 Cor. 5:16, 17.

other people. Paul says, "From now on we know no one after the flesh." This means the same in both phrases. But the Apostle was not indifferent to human life with its manifold experiences, as witness his letters. He valued human friendships. Therefore "to know Christ no more after the flesh" does not imply an indifference to or rejection of the facts of Jesus "in the days of His flesh." "Knowing Him after the flesh" means for Paul—looking at the facts of Christ's earthly life without spiritual insight and vision.

"Knowing Him no more after the flesh" means seeing Him with the eyes of the understanding enlightened and viewing temporal facts in the perspective of their eternal significance. The flesh is ever limiting: the spirit alone is free. To our Lord, the life He had lived among His followers was one of humiliation and limitation. In the Spirit there is transcendence and supernaturalness. It was right that the Apostles should love Him as natural that they might come to possess Him as supernatural.

Paul, then, divides Christ's life into "now" and "then," the Christian and the pre-Christian stages. The transition from the one to the other was revolutionary, and one of its most startling results is this new distinction with reference to the Jesus who was also the Christ. It is not that Paul has known Christ "in the flesh" and then outgrown that kind of knowledge. Neither is it that he is contrasting a particular kind of Jesus, the one after the flesh—Jewish, national, Palestinian—with that of a universal Saviour of the world. Nor has it to do with the earthly facts of the life of Jesus and then discount them, for Paul never did that but based his gospel upon accredited facts of history.[8] It is not the Christ of the Epistles as against the Christ of the Gospels but rather an interpretation and exposition of the same Christ of history and experience. "It is a mistake to read this as if he disclaimed knowledge of Christ 'in the flesh.' Christ lived in the flesh; but the life that He lived in the flesh He lived after the Spirit, and when its spiritual import is regarded, it is safe to say that no one ever knew Christ as He was in the flesh better than Paul."[9]

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[8] 1 Cor. 15:1-3.

[9] James Denney, *The Expositor's Bible, 2 Corinthians,* (G. A. Armstrong and Sons, New York, 1889), p. 67.

The Apostle is claiming that whereas he had viewed Christ before his conversion he had erroneous conceptions which were *naturally* minded: now he sees Christ as the eternal Lord of glory, risen and reigning in life. He does not mean that when he drew near to Damascus on that memorable day he knew *none* of the facts about Jesus. What Jesus really gave him was not so much the facts but a new interpretation of the facts. "Paul does not mean that he was indifferent to the ordinary sources of information about Christ."[10]

Now it is not improbable that Paul saw and heard Jesus during those momentous years of ministry and passion which culminated at the Cross. This is one of the unsolved problems of the New Testament, but whether he saw the Lord or not, he was cognizant of the facts of Jesus' life with a rare intimacy. Many of his sayings are reminiscent of sayings of Jesus as though he had heard them himself.

That Paul was contemporary is admitted; that he was in a high position in Jewry is accepted. It is not unwarranted to see in his writings that he was an eye-witness of much in those pre-conversion days. (Cf. "Remember the words of the Lord Jesus how He said, It is more blessed to give than to receive.")[11] Whence did Paul get those words which he quoted in his address? Not from any one of the Gospels. It reminds us that there was a great deal more than we have in our evangelic records. Here he quotes a little handed down by some hearers of the Lord. Or is it a saying that Paul had heard himself directly? "Sayings of our Lord and incidents of His life now unknown to us may well have been in the knowledge of this great Apostle."[12]

Did not his experience on the Damascus Road, seeing Christ face to face, and the light shining into his heart to give the knowledge of the glory of God in the face of Christ,[13] give Paul the beginning of his Christology? And the visit to Jerusalem for two

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[10]J. Gresham Machen, *The Origin of Paul's Religion,* (Macmillan Company, New York, 1923), p. 142.

[11]Acts 20:30.

[12]James S. Stewart, *A Man in Christ,* (London, Hodder and Stoughton, 1935), p. 285.

[13]2 Cor. 4:6.

weeks, and the period of solitude in "Arabia," were these occasions of re-interpretation of familiar facts in the new light that had dawned? The work of God in his heart—"it pleased God to reveal His Son in me"[14]—was disclosure rather than discovery. "To Paul was reserved the task of making known, in its height and depths, the work which the Son of God accomplished as the Saviour of the race. He scarcely ever refers to the incidents of Christ's earthly life, although here and there he betrays that he knew them well . . . When the Church of Christ thinks of her Head . . . it is in forms of thought given her by the Holy Spirit through the instrumentality of this Apostle."[15]

Paul's knowledge of Christ before his conversion[16] and this crucial event are foundations upon which a Christology could be erected. These earlier experiences coloured his faith, and his Christology is related to these historical incidents and illumined by the Spirit of God.

III. Paul's Conversion

The transformation of Paul from an enemy of Christ to an Apostle and ambassador must be considered as a factor in his developing Christology. This cataclysmic experience, followed by the period of solitude and reflection, left its impress upon Paul. Ever afterwards as he wrote about the Christian life he spoke of one who was *"in Christ."*[17] According to Deissmann, this was the most intimate communion between the Christian and the living Christ. Of 196 references in the New Testament, 164 are Pauline, the emphasis being upon this aspect of faith. To be "in Christ" meant for Paul "a new creation."[18]

Intimate and self-revealing words relate to the centrality of Christ, and they have validity in this tremendous spiritual experience of conversion. When Paul spoke about it, three notes are evident:

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[14]Gal. 1:15-17.

[15]James Stalker, *The Life of Paul,* (Edinburgh, T. and T. Clark, 1884), p. 5.

[16]1 Cor. 15:1-8; Acts 9:5.

[17]2 Cor. 12:2.

[18]2 Cor. 5:17.

1. *The Initial Experience,* "Who art Thou *Lord?*" (*kurios.*)[19] Here is the crisis wherein the man became the bond-slave of his Master and confesses the sovereign authority of that will.

2. *The Indwelling Secret,* "I have been crucified with *Christ* (*Christos*), . . . yet I live . . . life . . . by the faith of the Son of God who loved me and gave Himself up for me."[20] This stresses the redemptive efficacy of that work of Christ and the authority of the claim to Messiahship.

3. *The Inevitable Passion,* "to reveal *His Son* in me, that I might preach . . . ."[21] He who has come face to face with Christ is now a man conscious of a life-plan and purpose. Christ was the beginning and the end of his life. "For me to live is Christ."[22]

Paul would claim that he had the mind of Christ,[23] and that he was living in the power of a supernatural experience. These reflections, brought to maturity from his conversion and further development of mind and heart, reveal that a line of thought had begun which was in keeping with the major emphasis of Christ-ological formulation.

IV. Paul's Writings

As we survey the letters which were written to meet the special needs of converts to Christianity we do not find a systematized theology. The missionary-pastor speaks. But in the spiritual development of Paul there is room to note a movement in his thought. Without chronological sequence, however, we shall endeavour to set forth what Paul says concerning the Person of Christ (*Titles and Names*) and the Work of Christ (*Acts and Redemption*). At the same time we shall keep in mind that these two aspects are *one* for any evaluation of Christology through Paul.

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[19]Acts 9:5; Rom. 1:1.
[20]Gal. 2:20.
[21]Gal. 1:15-17.
[22]Phil. 1:21.
[23]2 Cor. 2:16.

1. Titles and Names

(1) *"Lord"* (*kurios*). This word is upon the lips of Paul more than any other in the New Testament. With its cognates it occurs about 250 times. Bousset[24] claims that the title has been adopted from eastern religious usage when a deity or king was so designated. Deissmann[25] and others have shown that it was in common use not only in pagan mystery religions but also throughout the Empire. The king or emperor was spoken of as "Lord."

Further examination of the term reveals that to Paul, whilst familiar with the general usage of his day, there was another interpretation and background. He was the Hebrew devotee before his conversion, with all the wealth of association, culture and religion. The genesis of this word to Paul is found, rather, in the Old Testament, the LXX translation suggesting it to be the equivalent of "Yahweh." Others had used it before Paul[26] in the Church. Peter's use in quotations from Psalm 110 finds its application in the same way. "Yahweh" in the Hebrew had become *Kurios* in the Greek translation of the LXX, and *Kurios* was the Septuagint rendering of "the Lord's Anointed."[27] It was now in the New Testament use by Paul the sacred expression of devotion and worship. To Paul the word conveyed a new conception of God, the God of grace to whom he was related as bond-slave to Master.

(2) *"Christ"* (*Christos*). God confirmed the claim of Jesus to Paul when Paul saw the Son of God face to face. That He was now the Christ meant for Paul that Jesus had an official standing in the sight of God. To be the "anointed" of God was to be placed in a unique category. There is but one Christ for Paul. In the background of Hebrew knowledge it meant for him the fulfilment of all Messianic hope.

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[24]Bousset, *Kyrios Christos,* (Göttingen, Forsch, Rel u. Lit., 1921).
[25]G. A. Deissmann, *Light From the Ancient East,* (London, Hodder and Stoughton, 1927).
[26]Acts 2:36.
[27]Lam. 4:20.

Weiss[28] does not see readily why the Messiahship of Jesus must have followed from the Resurrection of Jesus. But the power of death was conquered, and the exaltation of Jesus is not merely demonstrating Messiahship: it is confirming it. Our Saviour's Messiahship became finally manifest and operative when He rose from the dead. Then only had He conquered fully the powers of evil. Compare Psalm 2 where the decree of perpetual kingship was announced by God. That was the Davidic situation which prefigured our Lord's triumph in Resurrection as conceived by Paul: "Declared to be the Son of God . . . raised from the dead."[29] . . . To Paul He is the Christ, known as "the Lord from Heaven"[30] and the "one Lord Jesus Christ."[31]

(3) *"Son of God"* (*huios*). Reference to Romans 1:4; Galatians 2:20 and Romans 8:32 brings us to the eternal sonship of Jesus. Because He is that eternally, the Father loves the Son. The Resurrection "horizoned"—displayed in power—what He was when the Spirit of holiness operated on His behalf. Just because He was what He was, no power of this life or of the unseen world could keep Him incarcerated through dying. Paul takes an Old Testament idea and applies it to Christ. While others were "sons" of God through creation, to Jesus alone is given the absolute right of *The* Son of God.

Stalker[32] points out that Jesus took this title according to the Gospels as the one who covered "the relationship of the perfect man to God—the perfection of sonship in relation to God," i. e., the unique Son, the only-begotten Son. That it is so proclaimed by Paul is indication of his belief in the nature and being of God finding perfect manifestation through the person of Jesus.

(4) *"Righteous one"* (*dikaios*). Righteousness is connected with holiness. It is an attribute of God's nature and it is the character required by God of man. Paul in Acts 22:14 relates this to Jesus and reveals that in his mind Christ is the one who

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[28]Johannes Weiss, *The History of Primitive Christianity,* (New York, Wilson-Erickson, 1937).

[29]Rom. 1:4.

[30]1 Cor. 15:47.

[31]1 Cor. 8:6.

[32]James Stalker, *The Christology of Jesus,* (A. G. Armstrong and Sons, New York, 1892), p. 72.

perfectly fulfils God's law and whose character is in accord with God's standard of rectitude. Described on this occasion as "that Just One," Christ is related also to the idea of a suffering Saviour on behalf of sin. The just died for the unjust; the innocent for the guilty; the sinless for the sinner, so that the relationship of death and resurrection was never far from Paul's thought. Possibly from this point of view Paul developed his Christological exposition of Justification by Faith.

(5) *"Seed of David"* (*spermatos*). Paul did not think of a heavenly Being who only seemed to have reality with man. The Incarnation was within his thinking and the humanity of Jesus was real to Paul. In Romans 1:3 he asserts that Jesus was of "the seed of David *according to the flesh,"* a refutation of any docetic tendency. As we have mentioned above, Paul had some knowledge of the real life of Jesus. Knowling[33] gives a large place to this. The reference to the Old Testament is related to Messianic expectation and hope. As in Psalm 2, so in 2 Samuel 7, the basis was laid for prophetical anticipation of the coming One who should be of that royal line. Here is a hint of genealogy, prominent in Matthew and Luke, setting forth the final claims of the Saviour."[34]

(6)*"The Beloved One"* (*Toi egapemenoi*). We should link this reference in Ephesians 1:6 to the foregoing section on "The Son of God." The description befits Christ in the manifold appeal and drawing power of His life. The Gospel records tell us that at the Baptism, God spoke of His "beloved Son," and again at the Transfiguration. God the Father endorses the life and character of Jesus as fitting Him for public ministry and sacrificial offering. He who humbled Himself in the mystery of becoming man laid aside for a season the exercise of those rights and prerogatives of the divine. The One who was "face to face" in that eternal fellowship was thus proclaimed as the Beloved One who should regain his native rights and privileges. "It is a fitting expression for the perfect relation of love between the Father and the only Son."[35]

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[33]R. J. Knowling, *The Testimony of St. Paul to Christ,* (Scribner's, New York, 1905), pp. 179-350.

[34]2 Tim. 2:8.

[35]Sidney N. Rostron, *The Christology of St. Paul,* (Robert Scott, London, 1912), p. 55.

(7) *"The Second Man," "The Last Adam"* (*anthropos, Adam*). Here Christ is discussed as the Head of the new order of man. The passage in 1 Corinthians 15:45, 47 is not discussing any theory of pre-existence but postulating the truth of Christ's efficacious work in relation to the redemption of sinning man. In the first Adam, man failed through his revolt into sin. But the second Man, not of the earth, restores the fallen and renews the divine image which was marred. The new man in Christ is spiritual and not natural.

Christ is the life-giving Spirit and has the Creator's prerogative of originating life, not merely the creature's privilege of generating it.[36] In Romans 8:6-11 this has been mentioned by Paul, but now in the power of the Resurrection He is seen as the "last Adam," the Risen Lord who inaugurates a new race. He is the "second Man" who is from out of heaven, implying that Paul believed in Christ's pre-existence.[37] The thought of our Lord helping us from His present exalted state is not, however, to be excluded.[38] But our heritage is stressed as members of Adam's race-decay and dissolution. On the other hand, as members of the last Adam we are being prepared for a higher destiny.

(8) *"Head of the Church," "Chief Cornerstone"* (*kephales, akrogoniaios*). Following Christ's Headship of the new creation of man, Paul's thought leaps to other metaphors to describe the glory and wonder of those who are partakers of Christ's grace. In His lifetime Christ was rejected by men. The Jewish builders or experts refused Him, but now Paul claims Him as the choice of God for the stability and beauty of the spiritual house not made with hands.[39] The primary foundation stone is at the angle of the structure by which the architect fixes a *standard* for the bearings of the walls and cross walls throughout, so Christ is the standard for the Christian life and the corporate fellowship, His Church. The spiritual house is God's building. This headship is

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[36]Leslie S. Thornton, *The Common Life in the Body of Christ,* (Dacre Press, London, 1941), pp. 256-257.

[37]Phil. 2:5ff; Col. 1:15ff; Gal. 4:4; 2 Cor. 8:9; Rom. 1:3, 8:3; 1 Cor. 8:6.

[38]Acts 7:55, 8:1, 9:3-8.

[39]Matthew 21:42.

expressed under the metaphors of "building" and "body." Each Christian is a living stone in the superstructure, built upon the Christ-foundation; each one is a member of the body and we are sharers of the life and nature of our Head. It is the Headship of a redeemed humanity, an elect body, the *ekklesia.*

An examination of Colossians 1 shows that the Headship means the "goal" as well as the beginning of spiritual life. This aspect of the Headship is interpreted in its doctrine that God planned to sum up all things in Christ. It follows that what has been made implicit in 1 Corinthians and Romans is made explicit in the title of *"Head."* The Risen Lord is therefore the *Pre-eminent* One in all things and over all.

(9) *"Bridegroom"* (*nymphios*). Continuing the idea of Headship, Paul further elucidates the union of Christ and His people in the relation of Bridegroom to Bride. Compare Ephesians 5:25-27. If the "Building" suggested stability, and the "Body" dignity, the "Bride" suggests purity, to the Church. It was in 1 Corinthians 12 that the ground was prepared by Paul for this more developed doctrine of the Church as Body and Building, corresponding to the Headship of the Bridegroom in Ephesians 5. This unusual, because forgotten, aspect of Christology speaks of the consecration of the Church by her Lord. Paul was familiar with the teaching of the prophets of the Old Testament wherein Israel is spoken of as the wife of Jehovah. Her children were His children. Jehovah chose their mother to be His bride, an act of grace of which Israel was not worthy (cf. Hosea 1:3; Jer. 3; Ezek. 16:23; Isa. 54:1-8). Israel is God's son in Egypt (Hosea 11:1), yet the espousals were in the Wilderness after the Exodus (Hosea 2:15; Jer. 2:2). The marriage covenant is not represented as being based upon a community of nature between God and man in virtue of creation. The holy God unites with a sinful people whom He has chosen. The one thing lacking was "one flesh." That was provided by the Incarnation.

Accordingly, in the New Testament and here in Paul, our Lord appears in the role of the Bridegroom which in the Old Testament belonged to Jehovah. His right is that the Messiah exercises divine functions as the author of the new creation. "Thy Maker

is thy husband"[40] is a statement which becomes wholly true as applied to the Church. In Mark 2:19 our Lord claims the title of the Bridegroom for Himself, and it is shared by no other.[41]

The Pauline passage in Ephesians 5 is coloured by the language and ideas of Genesis 2:20-3:16. The "one flesh" shared by husband and wife symbolizes the "one flesh" shared by Christ and His Church in virtue of the Incarnation and His redemption. The Christology stresses the redeeming act of the cleansing and sanctifying.[42] In these the divine Bridegroom became a voluntary sacrifice on behalf of His Bride. This most beautiful description of the union of Christ and His people needs to be kept in view for Christology.

(10) *"Image of the Invisible God"* (*eikon,* Col. 1:15). The context sets forth the pre-eminence of Christ over every sphere of life and creation. His uniqueness is shown in His cosmic significance and in His redeeming relationship. Christ is not merely like God: He is the exact representation of the character of the Divine and is therefore different from men. Man is spoken of in 1 Corinthians 11:7 as *eikon,* but this is his God-like power of command. Paul's use of the word for Christ implies uniqueness, pre-eminence, supremacy, and a relationship with God. Here is affinity with John (John 1:1, *logos*). Paul's Christology is the expression of that awareness of the Christ being disclosed as the manifestation of God.

The Colossian letter was written to offset certain false and "gnostic" tendencies which were creeping into the Church. This would account for Paul's emphasis upon the *pleroma,* the fulness of the Godhead in Christ.[43] Only through a divine Being who surpasses all the serried ranks of principalities and powers and angelic authorities is there the way of salvation. In Christ, the image of God, "all the treasures of wisdom and knowledge are hidden."[44]

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[40]Isa. 54:5.
[41]2 Cor. 11:2, 3.
[42]Gal. 2:20 and Eph. 5:25.
[43]Col. 1:19, 2:9.
[44]Col. 2:3.

Further, man's image was tarnished and blurred through the fall of the first man of the earth. Now the One who bears the divine image without sin is able to reconcile us and lift us up to glory. He is also the First-born of all creation in this connection. Two truths emerge from this. First, our Lord is the Son of God, to be contrasted with all created beings in virtue of His sonship; second, He is "before" every creature in that He existed prior to every creature and is thus above and superior to every one. His status as the image of God is closely linked to the Christology of Hebrews 1:1-4 and the thought of the Fourth Gospel.

(11) *"The Mediator"* (*mesites*). In 1 Timothy 2:5 Christ is the One who reconciled all things unto Himself. Reconciling a universe and reconciling sinning man is the work of the Mediator. There are also priestly functions associated with Christ (especially see "Hebrews"), and Paul was not unaware of Christ's present session in the heavenly order and His intercession for His Church. In Romans 12:1-2 Paul lays bare the heart of that "living sacrifice" demanded of the believer in dedication of life, but behind it is the glory of what Christ has done as the Priest offering the sacrifice for sin and at the same time becoming the offering.

The Mediator is the One who goes between. He is Job's Daysman or Umpire, laying hold both of man and of God. This implies a nature touching the human and the divine in a unity. Christ alone is the "one mediator between God and man, who gave Himself a ransom." In Himself He was truly human and divine and is rightly known as the God-Man.

(12) *"Judge" and "Potentate"* (*dunastes,* Acts 17:31; 2 Cor. 5:10; 1 Tim. 6:15). These designations are significant in assessing the centrality of Christ in history. He is not only the Saviour of men but the One before whom all must stand. His kingship is evident in these passages and the dark line in the face of God is viewed through the glory of God in the face of Christ. When sinning man is impenitent and rebellious, God calls for repentance before that great and terrible day of judgment by the Son of His love.

The Resurrection of Jesus was God's endorsement and guarantee of character concerning the Judge. The believer also is to be

judged for the quality of life and the service rendered. Salvation is not in question, but the day shall declare of what sort is the material of that life which is lived in the Name above every name. Rewards or loss are the decision of the One who "knows what is in man."

History moves on to its consummation and Christ is central to the universe and the life of man. All things are upheld by Him and in Him all things cohere is the verdict.[45] Christ is the alone Potentate, King of kings and Lord of lords: in this blaze of glory Paul lives and serves to the end. He stands before the despots of time unafraid and unashamed in his witness because he sees behind and above the raised dais that *bema* whereon is the eternal King and all-powerful One. Paul's Christology finds in this the center of all authority. That Christ is thought of as the "Blessed and happy" One is confirmation of a disposition of grace in the citadel of the empire of love. A Christology based upon grace never moves away from the mastery of that sovereignty and majesty.

2. Work and Acts

The Acts of the Apostles may be termed "the acts of the Risen Christ through His Church by the power of the Holy Spirit." The Gospels tell us what Jesus began both to do and to teach: the Acts and the Epistles relate what He continued to do after His exaltation. The evidence points to the centrality of a divine redeeming work accomplished by death and resurrection, and this victory of Christ produced miraculous results in history. We cannot separate the *work* of Christ from the *person* of Christ, and in this section of study we present the activity of the Person in Redemption and Exaltation. This is basic for Paul's Christology.

(1) *"Condescension"* (Phil. 2:5-9). This profound passage challenges and claims consideration. Too often it is associated with a discussion of the Kenosis theory and the omission of its vital emphasis. Its context suggests the call to the believer to follow the Lord in humility, and Paul here is citing the basis of such ap-

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[45]Col. 1:14-18.

peal in his daring sweep of thought from the heights to the depths and return. Well have our forefathers called this passage "A Body of Divinity!"

Within the orbit of this insight concerning humility, Paul thinks of the eternal state of Christ and the glory that was His before Time. Then comes the self-limiting of that life in voluntary humility and incarnation. Christ relinquished the right to exercise His prerogatives of deity and chose to veil His glory and power. When human nature came into partnership with the divine, the human nature was united to deity, thus being expressed in this Person, the God-Man. Condescension implies the sufferings, temptations, and death itself, to which the Son of God was made subject in order that He might learn obedience as the Captain of our salvation. Thus the pre-existent One became incarnate. The true and real human nature and human body of Jesus are thus clearly implied in the normal round of common life among men.

(2) *"Crucifixion."* Continuing to study the Philippian passage we notice that Christ not only humbled Himself in coming *to* the earth, but He still further humbled Himself *on* the earth. His servant-life moved to its consummation of death, even the death of the cross. It was a willing, voluntary choice on His part. The pre-determined counsel of God[46] found its complement in the attitude of Christ. The "self-emptying" did not imply a change in personality but opened the way for the demonstration of willing obedience to the will of God the Father in the relationship of Son to Father. Paul's Christology never moved away from this central mystery and wonder that God the Son died, but it was the Father whose will and power wrought redemption. Truly "God was in Christ reconciling."

(3) *"Coronation."* The final stages of this amazing passage is the exaltation of Christ. From the glory and the return to glory covers the whole gamut of the life and work of Christ. That God exalted Him was inevitable. Neither death nor sin could hold Him. The supernatural power of the Spirit of God operated on His behalf. Resurrection was a stage in the exaltation. Dodd[47] may link

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[46]Acts 2:23.

[47]C. H. Dodd, *The Apostolic Preaching and Its Development,* (Hodder and Stoughton, London, 1936).

these together as one but we prefer to see in their separate steps the crowning with glory and honour. The Ascension was the pathway to the Throne of glory. Christ received the Name which is above every name, fitting climax to His redemptive mission on the earth. To Paul, Christology would find expression in the emphasis of an exalted Christ who from His throne of glory at the Father's right hand gave His gifts to His Church and shed forth His Spirit.

(4) *"Redeeming and Saving."* Considering the work and the acts of the redeeming Lord, Paul saw meaning in the terms used. The name "Jesus" meant Saviour. Pondering the mystery of salvation these facts emerge:

(a) God reconciled the world through Christ.[48]
(b) God revealed the love that never lets us go.[49]
(c) God renews the sinner unto holiness of life.[50]

The work was vicarious in that life was laid down for (*huper*) others. The idea of "ransom" was familiar to Paul and is not absent from his letters, e. g., Galatians 3:13 (*exegorasen*), 2 Corinthians 5:21) (*huper hemon*). Forgiveness of sins with justifying grace and sanctifying peace are found here. Bruce[51] would argue: The principle is that at whatever point Christ touches men in His state of humiliation, His touch had redemptive effect." That is but part of the truth. It was not in the life of Christ, but in His Passion-Victory and Exaltation that every requirement of Law was fulfilled and eternal justice satisfied. Then came the deliverance from the power and guilt of sin.[52] Paul's Christology reveals the self-identification of the sinless One with the sinner, the just One with the unjust, the holy One with the erring, the righteous One with the ungodly.

Examination of particular words confirms this truth: *katalasso,* "reconcile"; *dikaioo,* "justify, declare righteous, make righteous"; *apolutroo,* "redeem, release by paying a price"; *exagorazo,* "ransom, buy back"; *hilaskomai,* "propitiate, by votive offering." By

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[48]2 Cor. 5:19.
[49]Rom. 5:8.
[50]Rom. 1:18.
[51]A. B. Bruce, *St. Paul's Conception of Christianity,* (Scribner's, New York, 1894), p. 186.
[52]Col. 2:14.

these words Paul discloses his heart-understanding of Christ's redemptive, saving activity. It is all God's plan because of His love, but God's own sense of justice had to be satisfied,[53] and so the Son became the propitiation for our sins.[54] Yet Paul could never get away from that vision of the exalted Christ, and the final estimate of his Christology places the Ascended Christ at the heart of all interpretation.

V. Estimate

Paul's Christology is *Scriptural,* having its rootage and background in Old Testament terminology and thought (e. g., "Messiah"). It is *Experiential,* having its focus in his transforming contact with the exalted Christ ("Lord"). It is *Soteriological,* having its expression in the redemption of Cross and Resurrection ("Son of God," "Redeemer," "Saviour"). It is *Practical;* having its decisive effect upon character and conduct ("Head of the Church").

This Christology sets forth belief in Christ as (1) The Lord of Glory; (2) The Representative Man; (3) The Mediator for Sinners; (4) The Pre-eminent One; (5) The Head of the Church; (6) The Giver of the Spirit. This pattern is one througout the writings of Paul, although its articulation was subject to development.

To Paul, the Christ of the Damascus Road was none other than the God-Man, perfect in deity and humanity, and "Jesus is Lord"[55] was a confession implying belief in a Lord, risen and exalted. As "Lord" He is exercising His headship and sovereignty over all things. "There is nothing really surprising, if, as seems most probable, in both instances, Paul has actually in Romans 9:5 and Titus 2:13 given to Christ the predicate 'God' "[56] To Paul, Christ had the right of worship as the exalted One at the right hand of God the Father. This is crucial to any understanding of Paul's Christology.

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[53]Rom. 3:21.
[54]Rom. 3:15; Col. 1:20.
[55]Rom. 10:9, 10; 1 Cor. 12:1.
[56]George G. Findlay, Article on "Paul the Apostle," in Hasting's Bible Dictionary, p. 180, (Scribner's, New York).

APOTHECARY TO THE PARSONS

By the Rev. Bernard E. Bain,

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It is better to have loved and lost than never to have loved at all—if it happens only once, or perhaps twice. But to Alexander, who liked to call himself the corrector, it happened three times.

His first and only true love was for a girl whose name we do not know. Her father was a preacher, and Alexander tried to use Calvinistic persuasion with her. He argued that since he had fallen in love, the girl must be predestined for him. But the girl didn't see it that way. Alexander mistook her lack of ardor for a pleasing modesty and he persistently proclaimed his affections until the girl's father ordered him from the house.

Alexander left Aberdeen, where he had lived all his life, and he didn't stop traveling until he came to London. There he opened a bookshop and worked part time as a proof-reader.

He met at church, in London, Bryan Pain and his wife. Like Alexander, they were devout church people. Before long Alexander formed the habit of spending Sunday evenings with the Pains, where he read the scriptures and led the household in prayer. The Pains called him their Chaplain and their house was the nearest thing to a home Alexander had known since he had left Aberdeen.

After Mr. Pain's death Alexander continued his custom of Sunday evening visits. He was lonely and poor; the widow was beautiful and rich. Soon the visits took on, for Alexander, more than social significance. For the second time he fell in love.

Mrs. Pain received his attentions graciously until one day she realized that there was something more than friendship in the things he said and did. When he tried to make love to her, she failed to respond. Alexander took this as woman's way of encouraging his attention. The more she snubbed him, the more persistent and determined he became, until he came to the conclusion that she had been playing fast and loose with him.

He wrote her a strong letter, stating that he would dine with her on the 18th of March, when he intended to get a plain answer.

The frightened woman invited two friends to dine with her that day. Alexander turned up and after the meal she excused herself and did not reappear that night. To say that Alexander was agitated is putting it mildly. The next day was Sunday, so he went to church and sat in front of the Pain's pew, and attracted attention to himself by shouting the responses and wildly waving his hands. When he left the church he was satisfied he had made an impression.

He had. The next morning a Mr. Wightman, who, unknown to Alexander, occupied first place in the widow's heart and who later married her, came to Alexander's house. He persuaded Alexander to stay away from his bookshop for a few days. The next morning some men forced their way into his room, but Alexander grabbed a stick from the blacksmith, who was in the crowd, and drove them from the house.

Wednesday morning came, and Mr. Wightman sent his coach and invited Alexander to take a ride. The bruised and dejected man gladly accepted, and made no objection when they drew the curtains of the coach. When he did peep out he realized that they were carrying him to a privately owned madhouse in Bethnal Green.

They locked him in a sparsely furnished room, where he stayed ten weeks. He spent the time by recalling scenes from the Bible and in prayer. Clergymen who called and talked with him claimed that he was sane. But the madhouse was privately owned, and Mr. Wightman, who had taken over Alexander's bookshop and his financial affairs, blocked every effort for the prisoner's release.

At first they put Alexander in a straight-jacket, bled his foot until it was numb and chained his ankle to the post of the bed. But the quiet behavior of the prisoner soon caused them to relax, until only his ankle was chained to the bed. Then Alexander began to plan his escape.

May 31st was his birthday, and when he awoke it was still dark. He sat on the side of the bed and said his prayers and sang

silently a hymn of his youth. Then he dressed and lifted the end of the bed and slipped the chain off the bedpost. He climbed through the window of his first-floor room and slipped to the ground. He made his way to the wall and climbed over it, dropping one of his shoes as he did so.

He started down the road, but the sharp rocks cut his foot and before long he was limping at a slow pace. Suddenly he heard the sound of approaching footsteps. Feeling sure that someone was searching for him, he tried to walk faster. But his foot was too sore and the approaching footsteps came closer and closer. Then he saw that it was a soldier going home on a furlough. The soldier, not noticing the chain, helped the limping man until they came to the village. But the watchman of the village heard the rattle of the chain and grew suspicious. Nor did Alexander have the license necessary for those who traveled from place to place inside England. So Alexander was detained for questioning.

While he was being held, one of the guards from the madhouse, with two of their bull-dogs, came to claim the prisoner. But the constable wouldn't allow Alexander to leave until he had appeared before the Lord Mayor of London. When he told his story, the Lord Mayor set him free.

Alexander found a room in Downing Street, which the Lord Mayor had recommended, and soon he got another job as proofreader, or proof-corrector as it was then called.

After a while his old-maid sister, Isabella, came to London to live, and he who could not find a mate for himself arranged a match for his forty-four year old sister with a rather wealthy man by the name of Wild.

About this time he began to call himself, "Alexander, the Corrector," believing that not only should he correct proofs but also the morals of the people. Street brawls had always attracted him and he would step in between the fighters, and the sight of this gentle, stuttering little man would cause enough surprise to stop the fight.

One evening he came upon a street fight and stepped in to stop them. But a young man came cursing and swinging a shovel. Alexander wrenched the shovel from the young man's hands and

did a little swinging himself. More and more people joined in the fight until a first-class riot was started, which lasted for over an hour.

Dirty and bleeding he went to his room and crawled into bed, where he stayed for several days. In the meantime Isabella had heard of the fight and she had him committed to a private insane asylum. After a stay of less than three weeks he was released. He sued Isabelle for a thousand pounds but the case was thrown out of court.

Two days after he was released he began his third search for love. The object of his affections was a wealthy young woman, Elizabeth Abney, whom he never did meet. He decided to give her an emblematical name, so to himself alone she was known as Mrs. Whitaker. He wrote her a letter and asked his landlady to deliver it to Mrs. Whitaker, and he became very upset when she delivered it to a lady whose real name was Whitaker.

So he wrote another letter and enclosed the original letter, explaining how it had gone astray. The young lady ignored the letter and a week later another came, asking permission to call in order that he might "communicate some things not proper to be written with pen and ink." She made inquiries about the writer and when she found he had been released recently from a mad-house, she became very alarmed.

Then came another letter, stating that Alexander would call at her house. Two days later he came and after he announced his name he soon heard the sound of running footsteps upstairs. He thought preparations were being made for his welcome, but after a long time the footman came in and told him that Miss Abney would not come down. He made his way home where he found a message asking him neither to call nor write again. So he began to write every day, requesting permission to come and drink a dish of tea. Finally the frightened Elizabeth left for a six weeks' tour of England, but his letters followed her all the way.

When she returned, he called at her house every day until the whole household was on the verge of a nervous breakdown. For a year he made calls and sent letters and then one day he wrote that if it was God's will for him to continue either as Corrector of

the people or to persist in his courtship, he would choose the former, confident that in the end he would be victorious in the latter. Thus he brought his third and last courtship to a close.

Alexander remembered that, as a boy, he had read that the ancient Romans had "correctors of the people." He had become obsessed with the idea, so he started a fruitless quest to have that title officially bestowed on himself. He toured the country crusading against what he considered a terrible desecration of the Sabbath. People were profaning Sunday by taking walks in the afternoon. So he went from place to place, talking to those who would listen and handing pamphlets to those who would take them and bearing his disappointment as best he could.

So far this has not been a very attractive picture, but this eccentric little man has left us a lasting heritage. He was a hundred years ahead of his time in advocating prison reforms. For when he visited the prisons to minister to the needy he found that the prisoners slept on boards, they had no fresh air in the summer and no heat in the winter, had barely enough to eat and when they grew sick they had no nurse nor doctor. He didn't get very far with his pleas for better treatment for the prisoners but he was a constant visitor and they knew that he was their friend.

But his most lasting contribution grew out of his persistence and patience and his idea of strict Sabbath observance. No games were allowed on the Sabbath but there was one pastime which he practiced after he grew to manhood. A word was selected and followed through book after book of the Bible. All references to it were written down and their number counted up. The game could be played alone, but a little zest was added if it became a competitive affair. But Alexander liked to play it alone, and for hours at a time, winter and summer, he would sit and chase a word through the Bible. As time went on, he sought out not only familiar words but also words of infrequent occurrence, but it took so much time. The words could be hunted more swiftly if he had a concordance. But the few concordances in existence were incomplete and far from satisfactory. So Alexander Cruden decided to compile one himself. The whole idea came on him like a call from God and he threw himself into the dreary task with an inspired

enthusiasm. Perhaps he was the only man living who could have enjoyed doing that work. He supported himself at his old job of proof-reader, working from seven o'clock in the evening until one o'clock in the morning. Then a few hours' sleep until six o'clock, when he would arise and begin a full day's work on the concordance. At last the tiresome task was done and the first edition was published in 1737 when Alexander Cruden was thirty-eight years old. He received only about £20 for his work. A second edition was published in 1761 and for this he received £500 and a gift of £100 from the King and for the third edition he received £300.

But the words of appreciation for his work meant more to him than money, though he was never one to underestimate the value of money. Again and again he quoted the words of praise which came from ministers obscure and famous. With a touch of pride in his voice he said that for many years he had been called "Apothecary to the Parsons."

Near the close of his life, Alexander was accosted one night by a woman of the streets. He tried to persuade her to give up her mode of life but she said she had no other way of making a living. Alexander could find no one to befriend her except himself, so he courageously took her into his own house as a servant. His attitude of respect soon made her want to feel worthy of respect and she faithfully served him who, through kindness and compassion, had saved her.

On the first of November, 1770, Alexander failed to appear when the bell rang for breakfast. The servant was anxious, for he was a punctual man. Going to his bedroom, she rapped on the door, and when no answer came she looked in. There was no one there. She crossed the room and opened the door of a closet which Alexander used as a praying room. He was on his knees and his head had fallen on the open Bible. She fell on her knees and great sobs shook her body. Of all the men she had ever known, only one man had reached out a hand to help her, and now, Alexander, who liked to call himself the Corrector, had passed away.

BOOK REVIEW DEPARTMENT

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Any book reviewed in these pages may be secured at publishers' price from the Presbyterian Book Stores, 8 North Sixth Street, Richmond 9, Va., or 1814 Main Street, Dallas 1, Tex.

A BOOK ABOUT THE BIBLE. *By George Stimpson.* Harper and Brothers, New York. 509 pages. $3.50. This book, written by a veteran Washington newspaper man with a national reputation for collecting and verifying unusual and interesting information, contains the answers to a host of questions which people actually ask about the Bible or questions which naturally stir their interest. The questions are of all sorts—some important and others unimportant, some vital and others merely odd, some whose answers are familiar to the well informed, others which will puzzle the best informed. Samples chosen at random are: Who divided the Bible into chapters and verses? Did John the Baptist eat insects? What is the doctrine of immaculate conception? What manner of man was Jesus physically? What became of the lost tribes of Israel? What is meant by bull of Bashan? Can a whale swallow a man? Why are shoes thrown at newly married couples? What is the unpardonable sin? How did "peter out" originate? The answers to these questions are concise, to the point, and, so far as I have been able to verify them, correct. Almost any one interested in the Bible will find this a helpful, indeed, a fascinating book. It is good for reference or to pick up and read—for one's self and to one's family.

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EXPLORING THE OLD TESTAMENT. *By Rachel Henderlite.* John Knox Press, Richmond, Va. 88 pages. 75 cents. Out of practical experience in the classroom, Miss Henderlite, now Professor of Bible in the General Assembly's Training School, Richmond, has prepared this helpful series worksheets for high school students, the series covering the entire course of Old Testament history. They will send such students back to the Scriptures themselves and will lead them to face the practical religious questions that naturally come to them out of the Biblical material. The material has been used by high school teachers and has proved its value in actual practice. Any teacher will find it a most helpful aid. E. T. T.

GUIDE TO OLD TESTAMENT STUDY. *By Mildred C. Luckhardt.* Association Press, New York. 174 pages. $1.50. Teachers will find help here in presenting the Old Testament to young people ten to fifteen years of age. The book is a companion volume to *Light on Our Path,* a book of Bible stories. Its difference from other teachers' guides lies in the fact that it is adaptable to use with three different age groups and has suggestions for use either in the Sunday school, in the weekday school or in individual study. Its point of view is soundly critical, and it gives promise of immense help to the inexperienced teacher who is struggling to find a satisfactory stand in presenting the Old Testament to children and young people.

RACHEL HENDERLITE,
General Assembly's Training School, Richmond, Va.

NEWS FROM NORTH OF THE NILE. *By Paul Harris, Jr.* Association Press, New York. 109 pages. $1.50. A simulated newspaper style is this author's way of trying to make the books of the Bible seem alive to young people in the twentieth century. This is a small book which presents in headlines, brief dispatches and editorial comments the main contents or problem of each book in the Bible. The author makes good use of the findings of modern scholarship and gives a surprising amount of general information about the Bible and the period out of which the Bible arose. In addition he includes some suggestive questions designed to lead the student into his own study of the books of the Bible. The introductory pages are complicated and somewhat confusing because of the necessity for justifying this method of presentation, but the treatment of individual books is original and stimulating.

RACHEL HENDERLITE.

THE BOOK OF THE WAYS OF GOD. *By Emil G. Kraeling.* Charles Scribner's Sons, New York. 270 pages. $3.75. Dr. Kraeling has attempted a scholarly interpretation of the Book of Job which will be fully appreciated only by those who are familiar with modern Old Testament Introduction. Of the thirteen chapters only six are devoted to the narrative proper. The arrangement of chapters is a bit unusual. The first three are: The Place of the Book of Job in Literature, The Background of the Book of Job, and The Entrance to the Book of Job. The last four chapters are: The Introductory Narrative, The Genesis of the Book of Job, The Purpose of the Original Dialogue, and The Meaning of the Book of Job. In addition to the thirteen chapters there is a brief Introduction, an Appendix, eight poems and eight full-page plates, reproducing most interesting etchings inspired by the Book of Job.

PATRICK H. CARMICHAEL,
Richmond, Va.

EVENT IN ETERNITY. *By Paul Scherer.* Harper and Brothers, New York. 234 pages. $2.00. This book is an elaboration of a series of week-day studies given by Dr. Scherer to the congregation of the Lutheran Church of the Holy Trinity in New York City. They have subsequently been delivered seven times, once in Charleston, S. C., and again at The First Presbyterian Church of Mooresville, N. C. The five lectures are an exposition of sixteen chapters (40-55) of Isaiah, and they speak to the world of our day with an intelligence and an urgency and an artistry which place their author in the worthy tradition of George Adam Smith and Skinner. It was this reviewer's pleasure to hear these lectures at Northfield in the summer of 1914, and for once the usual reaction is reversed. They are more profitably read than heard; for the reason, I think, that reading affords needed reflection on the profound insights expressed. Every minister should do himself the favor of studying this book.

JOHN A. REDHEAD, JR.,
Greensboro, N. C.

READINGS IN ST. JOHN'S GOSPEL (First and Second Series). *By William Temple.* The Macmillan Company, New York. 412 pages. $3.50. Favorable reviews of the late Archbishop Temple's two volumes on the Gospel according to John appeared in THE UNION SEMINARY REVIEW when the volumes were originally published. It is a pleasure to call our reader's attention to the fact that the two series are now published in a single volume. Archbishop Temple had a strong and virile mind, the specialized knowledge of a scholar, the carefully articulated thought of a theologian, the vision of a statesman, the sympathies of a great lover of mankind. The Gospel according to John was his favorite book in the Bible. In his *Readings in St. John's Gospel* he gives us not a commentary in the conventional sense but the truth that he found in this beloved Gospel after a lifetime of reflection and study. It is Biblical exposition—devotional *study* of the Bible at its best—making a book which every Bible student would like to own.

ERNEST TRICE THOMPSON.

LIVING MESSAGES FROM PATMOS. *By Ernest Leslie Peerman.* Hobson Book Press, Cynthiana, Ky. 264 pages. $2.50. The substance of this book was originally presented as a thesis for the degree of Doctor of Theology at Drew University but has been worked over for presentation to the ordinary congregation. The method of the author's interpretation of the Book of Revelation is a combination of the preterist and the symbolic systems. In chapters four to eleven, inclusive, he finds a portrayal of the conflict between Christianity and Judaism; in chapters twelve to nineteen, the conflict between Christianity and Rome; and in chapters twenty to twenty-two, the picture of the final consummation of the Church's history. The argument is not convincing; the material presented not very arresting; but those interested in

the voluminous literature on the Revelation will want to read it. The interpretations of the figures and symbols employed by John are sane and commend themselves to the thoughtful student.

DONALD W. RICHARDSON,
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NATURE AND VALUES. *By Edgar Sheffield Brightman.* Abingdon-Cokesbury Press, Nashville and New York. 166 pages. $1.50. In these Fondren Lectures for 1945 at Southern Methodist University, Professor Brightman defends the Christian philosophy of personalism against contemporary naturalism with his usual skill and vigor. He addresses himself particularly to the important recent volume by John Dewey and others entitled *Naturalism and The Human Spirit.* He argues forcefully that these naturalistic philosophers, in substituting Nature for the Creative Personality of God, have themselves a very confused conception of Nature, that they have exalted as the chief avenue of knowledge a too narrow conception of scientific method and that they have left no place for the highest values of the human spirit—prayer, worship, communion with the Divine Spirit and personal immortality. They have neither an intelligible account of the World of Personality nor of the World of Values. They have, therefore, no new light to shed on man's tempestuous way nor a unified philosophy by which to heal his great conflicts. Still less do they have any monopoly on devotion to human welfare which they are wont to claim as a superior merit.

Dr. Brightman proceeds in an untechnical way to sketch the philosophy of personalism of which he is perhaps the outstanding advocate in the world today. "The universe is a society of conscious beings . . . the energy which physicists describe is God's will in action . . . there is no wholly unconscious or impersonal being . . . all the evidence for belief in nature or in God or in other human beings is found in personal consciousness." This is clearly distinguishable from absolute idealism, however, which, absorbing man in God, cannot explain evil or error. Dr. Brightman is not as explicit on the problem of evil as one would like but his essential answer is that the main evils of life are interpersonal conflicts to be solved by reason and love, by respect for other personality, by the spiritual liberty that comes from conscious co-operation and growing communion with the Supreme Person. Worship is defined as disciplined adoration and has four aspects: contemplation, revelation, communion and fruition. The author chides Protestants for their "feebleness in seeking the highest mystical revelation, evidenced by their lack of depth in their experience of Holy Communion." He thinks we have much to learn here both from the Catholics and from the Indian mystics. This admonition comes from a leading Methodist thinker.

Dr. Brightman is always incisive, never dull. One would wish for some new constructive arguments for personal idealism, especially a teleological

one. But in his penetrating analysis of naturalism and the challenge of science and in his wise philosophy of life, he is at his best. As a Christian philosopher, he has few equals.

D. MAURICE ALLAN,
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DISCOVERING PLATO. *By Alexander Koyré.* Translated by Leonora Cohen Rosenfeld. Columbia University Press, New York. 111 pages. $1.50. In this little masterpiece of clear exposition, Professor Koyré, a noted French scholar now teaching in New York, helps us to re-discover that Plato belongs to all the ages and that he has a message for today. In the first place, we are made to see that Plato is a great artist and an inspired teacher. Each dialogue is a drama exquisitely constructed. The reader is the audience, listens to the contending viewpoints and grasps the conclusions for himself. Plato, in fact, often leaves the discussion up in the air to stimulate us to think through to the truth. But only those who are absolutely honest and desire the truth above all things are likely to attain it. There is really no official mouthpiece in Plato's dialogues, not even Socrates. It is the living whole that expresses the truth. Sketching only the main outlines of the argument, this brilliant French writer shows us how to interpret some of the most difficult dialogues, the Meno, the Protagoras and the Theaetetus.

It is in *The Republic,* however, that we find Plato's main message for our day. If we want to regenerate human society, to have an ideal government, we must have a complete philosophy to found it upon; and its rulers must be the best trained, the most far-seeing and the most upright and courageous. They must have the best possible education of body, mind and spirit and be able to lead the masses of men by persuasion, not force, and by example as well as precept. In the development of character, which is the primary purpose of the state, there can be no separation of individual and social life. Both must be in harmony. It is next to impossible to have good men in an evil society. The foundations of moral training are laid in the first ten years but the best citizens will go on learning and sharing truth as long as they live. Here is no soft, dreamy idealism. The task of rearing great leaders and of bringing out the best in every man is one that demands the utmost of courage and consecration as well as the companionship of the eternal Good. Governments founded upon lust for power, or wealth, or mere tradition or mob rule are destined to degenerate. One wishes that Professor Koyré had given us a little more insight into Plato's theology and views of the soul. But his purpose to send us back to this great teacher is accomplished with fine skill.

D. MAURICE ALLAN.

THE PERENNIAL PHILIOSOPHY. *By Aldous Huxley.* Harper and Brothers, New York. 312 pages. $3.00. The Perennial Philosophy is the substantial reality which underlies all of life. It surges up in all religions and becomes their Highest Common Factor. The purpose of life is union with this Ground of all being and is achieved by love, purity, self-denial and humility. Salvation is deliverance out of separate selfhood into this union. Buddha's Eightfold Path sums up with admirable clarity the means of salvation. In support of this thesis Huxley has culled the mystical writings of both East and West and brought them together in an anthology. His own religious speculations are interwoven with his selections.

Whatever else may be said of this book it can hardly be claimed as a contribution to Christian literature. The divine Ground of existence is sometimes described as personal and transcendent but the scales are decidedly tipped toward a vague, mystical pantheism and the loss of personal identity. Huxley maintains that Christianity has departed from the norm of the Perennial Philosophy by claiming that there is only one incarnation of God in Jesus Christ. He is interested in Christian mystics only as their teaching is universalized and free from a servitude to facts in time. He is impatient with history and absorbed in the "processes forever unfolded in the heart of man." The Christian doctrine of the vicarious suffering of Christ is dismissed as "the projection of a lawyer's phantasy." Luther and Calvin are regarded as blind leaders of the blind who led Europe to "the Thirty Years' War, capitalism and the first rudiments of modern Germany."

This anthology appears to be the overflow of omnivorous reading and speculation on the mystical literature of the world. Unlike some mighty rivers which bring fertile soil in the flood, this overflow leaves nothing in which the bread of life can grow for a Christian man. When the waters recede the banks are barren.

CARL R. PRITCHETT,
Davidson, N. C.

PHILOSOPHY IN AMERICAN EDUCATION. *By Brand Blanshard, Curt J. Ducasse, Charles W. Hendel, Arthur E. Murphy, Max C. Otto.* Harper and Brothers, New York. 299 pages. $3.00. This is the report of a Commission set up by the American Philosophical Association. Its members, five leading university teachers of philosophy, spent a year and a half canvassing the opinion of educators and other thoughtful citizens as to the role philosophy does play and should play in the postwar world. They found almost unanimous belief that the elective system and specialized study have gone much too far; that there is too much piling up of specialized bits of knowledge and too little understanding of the total meaning of life. Far too many students come out of our colleges with a detailed knowledge of anything from Greek to practical poultry raising, but no vision of life, no perspective of history, no grasp of first principles, no understanding of other races and cultures. The members of the Commission came to wince when they heard the word

"integration," so oft-repeated was the cry for it. "Orientation courses" have in general proved too superficial to answer the need. There is an increasing conviction that philosophy, with its broad view, its insistent search for the whole truth, its appeal to reason to solve the great contradictions of life and its historic study of the expanding vision of the great philosophers, is not only an essential but an important part of a real education. Moreover, it can be demonstrated that great ideas shape the whole course of civilization, as witness the influence of Montesquieu and John Locke on modern democracy or of Plato on both Christianity and politics.

But granting the desperate need, are the teachers of philosophy ready to meet the challenge? Are they not too disunited, too much absorbed in technicalities, too wedded to their "ivory tower"? This very study, full of concern for a generation of humanity that has lost its vision and is in tragic need of time-tested wisdom, is at least a heartening sign that philosophers are waking up to their critical opportunity. Fortunately, too, the various experiments in adult education, e. g., Henry Wallace's "schools of philosophy" for farm leaders and many others, show that there is a real hunger among the American public to think out, through group discussion, a constructive way out for the future. Alas, though the majority of the philosophers who have written this book are religiously-minded, there is no evidence in it that the Christian Church is in the forefront of this movement to seek co-operatively and open-mindedly the best light on the world's dark way. Yet do we not possess, after all, the most complete philosophy of life? The pungent reflections in this book, so carefully and honestly phrased, are a rebuke to Christian and to secular educators alike.

D. Maurice Allan.

The Holy Spirit. *By L. T. Wilds.* John Knox Press, Richmond, Va. 93 pages. 75 cents. The author writes under the conviction that "the supreme need of the church today is a return to the Holy Spirit" and that "only one thing will bring that about: a new, prayerful, Scriptural study of the Spirit." To assist in bringing this about is the purpose of this volume. It is "largely a Bible study of the Holy Ghost." The first five chapters are about the Holy Spirit Himself. The last six deal with the Spirit's vital relationship to Christians and His work in and through them. This book is compact, full of well-chosen Scripture references, well writen and decidedly practical. It will be found useful as a guide for a study course on the Spirit and for both teachers and ministers in presenting the vital and much-neglected part which the Third Person in the Trinity plays in our spiritual experience. It is worthy of a more permanent binding than that in which it is printed.

J. Walton Stewart, Jr.,
Charlotte, N. C.

THE NATURE OF THE CHURCH. A Report of the American Theological Committee of the Continuation Committee, World Conference on Faith and Order. Willett, Clark and Company, Chicago. 127 pages. 75 cents (paper). This book, containing a series of papers prepared by representatives of eleven leading American denominations for the American Theological Committee, sets forth the conception of the Church held in their respective denominations. In addition, there is a comprehensive article surveying the principal areas of agreement and the divergent conceptions on this important topic as brought out in the papers written for and discussed by the Committee at its semi-annual sessions during the past four years.

There are important differences, for example, regarding the historical beginnings of the Christian Church. Some believe that a fixed organizational pattern was prescribed from a very early time. Others think of the Church as an informal fellowship which gathered about the person of Jesus, continuing His spirit and gradually evolving such leadership and forms of organization as served the perpetuation of that fellowship. Still others stress the eschatalogical nature of the Church and hold that Jesus was not founding an institution but gathering a people who were waiting for the coming of the Lord.

There are differences also regarding the norm and standard of authority for the Church. For some, the seat of authority and the rule of faith, life and worship is the Bible as the written Word of God read in the light of its fundamental message, the grace of God in Jesus Christ. Others who lay the emphasis on the centrality of the Word of God do not identify this with a book but with the message about God's creative and redemptive acts. Others would lay the emphasis upon the Church itself as the channel of authority. Still others would lay the primary emphasis on the ever-present guidance of the Holy Spirit.

For students interested in present day conceptions of the Church, for ecclesiastical statesmen concerned with the practical co-operation and with the possible reunion of the Church, this is an interesting and valuable report.

ERNEST TRICE THOMPSON.

THE HISTORY OF CHRISTIAN DOCTRINE. *By E. H. Klotsche.* The Lutheran Literary Board, Burlington, Iowa. 349 pages. Price not given. Four histories of Christian Doctrine have appeared in recent years. First, *A History of Christian Thought* by the late A. C. McGiffert. This is undoubtedly the most readable of the four, but McGiffert's two volumes take us only so far as the Reformation and some will not like his definitely liberal point of view. Second, *Reformed Dogmatics-Historical* by Louis Berkhof, which follows the development of Christian Thought through the Reformation period from the standpoint of a thorough-going Calvinist. Third, *A History of Christian Thought* by J. L. Neve (Lutheran), recently reviewed in these pages. Only the first volume, which traces the history

through the Reformation period, has appeared up to this date. And now finally comes this *History of Christian Doctrine* by E. H. Klotsche, completed after his death by John Theodore Mueller.

Professor Klotsche, a thorough and competent student, gives us a straightforward and trustworthy history of Christian Thought, objective for the most part but betraying at times his strong conservative Lutheran evangelical convictions. His treatment of the Calvinistic theology is fair. Klotsche claims that Calvin was nearer to Luther than he was to Zwingli, and that in fundamentals Luther and Calvin were allies. The least satisfactory chapters to some will be the final chapters tracing the development of Christian Thought from the Reformation to the present time. Dr. Klotsche is not sympathetic with and does not give us much help in understanding the theology of Schleiermacher and Ritschl. Many conservatives, however, will share his point of view.

Some of our readers will be interested in the following comment on Barthianism (by Mueller): "In some respects he followed Luther; in more respects he remained true to John Calvin. It was natural, therefore, that in Reformed circles, looking for positive theological expression along liberal lines, his influence should become tremendous. Calvinistic fundamentalism, of course, disavowed Barth, but Calvinistic liberalism hailed him as a new prophet, first in Scotland and then in America, where at Princeton Theological Seminary he has found able and willing proponents of his tenets, some leaning toward the left wing (Brunner's following) and others to the right (O. Piper). In 'Theology Today' this school has found a fitting organ of expression and its circle of readers has been considerable from the start. The Westminster Press has been extremely busy publishing works along liberal Barthian lines."

In spite of some inadequacies, this book is the best one-volumed history of Christian thought—from the beginning to the present ime—now available.

ERNEST TRICE THOMPSON.

AUGUSTINE'S QUEST OF WISDOM: Life and Philosophy of the Bishop of Hippo. *By Vernon J. Bourke.* The Bruce Publishing Company, Milwaukee, Wis. 323 pages. $3.00. Here is a fresh and rewarding study of the great Augustine by a distinguished Roman Catholic scholar, a book which can be highly commended for both Catholics and Protestants. Dr. Bourke tells the story of Augustine's life carefully and lovingly, but he is especially concerned with the development of Augustine's mind. It is the summary of Augustine's thought, as related to his life and the history of the times, that gives this work its chief distinction and its greatest value. A Protestant scholar would stress "evangelical" truths in Augustine's theology with which Dr. Bourke is not concerned, but any student of church history, or of the history of Christian thought, any one who is fond of great Christian biography, will be grateful to the author for his excellent presentation of

Augustine's life and labors. The book, charmingly written, is one which the average minister will enjoy and one whose copious notes and citations will please the most meticulous scholar.

According to Dr. Bourke, the secret of Augustine's influence lies in the fact that he "has been able to point the way to the ultimate satisfaction of all the higher aspirations of the human soul. Augustinianism is in no sense a system either of philosophy or of theology. Nor is it merely a method. It is a spirit which stems from the intuitive wisdom of a great personality. The love of God, charity, is the ultimate source of this Augustinian spirit. Its proximate origin is the love of the things of the soul. All of the thinking of Augustine begins with his soul and ends with God."

ERNEST TRICE THOMPSON.

GREAT RELIGIOUS STORIES. *Edited by S. E. Frost, Jr., B. D., Ph. D.* Garden City Publishing Company, Garden City, N. Y. 277 pages. $1.98. A collection of one hundred stories, "spiritual truth that plumbs the depths of the human heart and answers man's most persistent longings." Thirty-two of the stories are from the Old Testament, twenty-three from the New Testament and the rest relate the struggles, martyrdom, and achievements of the saints, Church Fathers and later religious leaders from early Christianity to the present day. Modern "saints" are almost all excluded—only John Wesley representing the 18th century and only three the 19th,—Father Damien, St. Therese of Lisieux and Mother Cabrini. Another significant fact is that only four of the forty-five saints and religious leaders are distinctly Protestant. Protestant readers will be interested in this section of the book, since they are not generally familiar with Catholic tradition. Some of the miracles recorded require more credulity for belief than Protestants possess.

JAMES S. ALBERTSON,
Bethesda, Md.

A HISTORY OF UNITARIANISM: SOCIALISM AND ITS ANTECEDENTS. *By Earl Morse Wilbur.* Harvard University Press, Cambridge, Mass. 617 pages. $5.00. This is the first book in a two-volumed series intended to give a comprehensive and well documented account of Unitarianism from its beginnings in Reformation times down to the present. This volume covers the first phase of the movement—Socinianism as it is generally termed.

The author finds that the movement has been characterized by three leading principles: "first, complete mental freedom in religions rather than bondage to creeds or confessions; second, the unrestricted use of reason in religion, rather than reliance upon external authority or past tradition; third, generous tolerance of differing religious views and usages rather than insistence upon uniformity in doctrine, worship or polity."

Anti-trinitarian doctrines first appeared among the Anabaptists. Servetus, burned in Geneva at the instigation of John Calvin, though not a Unitarian,

(Wilbur describes him as "a Trinitarian of a sort"), was the martyr of the movement. His writings, given a wider circulation by his death, started an influential number in his generation on a path that was to issue first in Socinianism and eventually in Unitarianism. "It was chiefly Italian humanists that carried on this line of thought and, instead of ending up where he did, wrought out a new doctrine which in the end went far beyond anything that he would have been at all likely to approve."

Driven out of Western Europe by the relentless opposition of Roman Catholics, Lutherans and Reformed, Fausto Socinus and other anti-Trintarian leaders took refuge in Poland, where Socinianism took definite form and for a time flourished in a group which broke off from the Reformed Church in that land. This movement, however, was finally crushed by the forces of the Counter Reformation (except for a small group in Transylvania, who have maintained their tenets until the present day). Fleeing from Poland, Socinian scholars took refuge in Holland and sought to spread their doctrines among the Remonstrants (Arminians) who had been forced out of the established Church. The Remonstrants rejected Socinian doctrine but were influenced by the Socinian spirit. "They accepted wholeheartedly the Socinian principles of scientific method, grammatical and historical exegesis of the Scriptures without dogmatic presuppositions, moral freedom, full tolerance, and admission of the claims of reason in religion." Socinianism finally ceased to exist as a distinct movement on the Continent of Europe but took on new life in England, where it gave rise to modern Unitarianism. This phase of its history Dr. Wilbur has reserved for his second volume. In the present volume he gives us what will no doubt remain for many years the standard work on early Unitarianism. But it is far more than a finely written denominational history. It is in large part the story of left-winged Protestantism during the Reformation period. It throws new light on the history of the Anabaptists and on the history of the Reformed movement in Switzerland, Northern Italy, Poland and the Netherlands. Dr. Wilbur writes with admirable objectivity and restraint. His discussion of the relations of Calvin and Servetus, for example, leave little to be desired on the part even of the followers of John Calvin.

ERNEST TRICE THOMPSON.

JOHN HENRY NEWMAN. *By John Moody.* Sheed and Ward, New York. 353 pages. $3.75. No biography of John Henry Newman could fail to be of deep interest to any reader. The occasion for this particular biography is that it is issued upon the centenary of Newman's conversion to the Catholic Church. The biographer is a Wall Street business man, the founder of Moody's Investor's Service. Mr. Moody himself is a convert to Catholicism from the Protestant Episcopal Church and has already told that story in an autobiography entitled *The Long Road Home.* This life of John Henry Newman is written, therefore, from the viewpoint of another person who went from the Protestant Episcopal Church to the Church of Rome. It

emphasizes the inner conflicts in the life of Newman, suggesting that the author may have read his own struggles into the narrative of the church leader quite easily. The book is well documented with letters, articles and addresses which stress adequately the Catholic viewpoint. Through the entire volume we get a picture of a gentle soul, earnest, loving and spiritual, whose life and work is not only the heritage of one branch of the Church but the precious possession of the entire Christian world. We are all more thrilled by this portrayal of a great soul than we are interested in the conflicts which raged about him nearly a century ago.

CHARLES HADDON NABERS,
Greenville, S. C.

JONATHAN DICKINSON'S JOURNAL. *Edited by Charles McLean Andrews.* Yale University Press, New Haven, Conn. 252 pages. $3.00. This is a most delightful book for those interested in the old and the quaint in early America. It is a reprint of Dickinson's rare *Journal* (1696-1697) in which he describes, at first hand, the perils and sufferings of a group of people who were shipwrecked off the coast of Florida and how they struggled, miserable and terrified, from a point just north of Havana to Charleston, South Carolina, in the dead of winter. Their adventures and hardships make Rickenbacker's recent exploit in the Pacific seem like a Sunday afternoon excursion. Falling into the hands of the savage and "inhuman cannibals of Florida," stripped of all their clothing, for almost eight months they were in constant danger of sudden death at the hands of savages or of starvation and exposure. It was a miracle that the Indians did not take their lives. In fact, it is stated that of the many vessels lost on the coast of Florida this was the first company known to have escaped. Five of the group died later of exposure.

The author of this exciting tale is Jonathan Dickinson but the hero is Robert Barrow, "an aged man" and one of the first Quaker missionaries to the English colonies in America. Herein lies the particular value of this volume to students of religious history. It is a revealing study of the sacrifices of the early Quaker missionaries in propagating their faith on this continent—an effort equally as heroic and colorful as that of the Catholic emissaries whose work in South Carolina is also described in this book. One of the unexploited sources of stories of Christian heroes and martyrs will be found in this volume, as well as in the journals of William Edmundson, Thomas Story, George Fox and other Quaker pioneers who only await a facile pen to be proclaimed and recognized as the Judsons, the Livingstones and the Mary Slessors of the America wilderness.

This book has been edited in a most scholarly manner. One would wish that the account of the dramatis personæ, found in the appendix, had been placed in the introduction, since it would add greatly to the appreciation of the first reading of the *Journal* itself. The volume is full of choice tidbits for students of early America, such as the statement, neither denied nor

proven, that the Florida Indians were man-eaters; that the famed Mary Fisher, who as the first Quaker missionary to America was so barbarously treated by the authorities of Boston and who later went to Turkey and interviewed Mahomet IV, was living in 1696 on the Ashley River as Mary Cross, having remarried and returned to America after the death of her first husband, William Bayly. The descriptions of the manners and life of the Indians in South Carolina and Florida are unexcelled in both interest and authority.

DOUGLAS SUMMERS BROWN,
Richmond, Va.

COLONIAL CHURCHES OF TIDEWATER VIRGINIA. *By George Carrington Mason,* Historiographer of Diocese of Southern Virginia. Whittet and Shepperson, Richmond, Va. 381 pages. $7.50. This volume is book-form publication of articles contributed some years ago to *The William and Mary Quarterly Historical Magazine.* It will be of greatest interest and use to historians and churchmen, who will appreciate and welcome the author's proof of datings, sites and architectural details, to which his many years of patient research and his wide information have given much assured certainty. The reader will be surprised to learn how few of those Colonial churches have survived the Established Church's decline due to the Revolution and consequent disestablishment of the Colonial Church; also how many of those abandoned buildings were taken over, repaired and used by other denominations, some of them to the present time. Of necessary comment is the very scant acknowledgment of the large Puritan element in the Colonial churches which must have had its influence on structure of buildings and form of service. About a half century ago this reviewer, already much interested in early Virginia church history, when visiting a typical Colonial church, was surprised to find no vestry room and to see in the east end of the church such a simple "preaching pulpit" as might have adorned any Presbyterian or some New England independent church, although these churches, then as now, often availed themselves of their "Divine Right" to a goblet preaching pulpit. This Puritan element, which persisted in the English Church until the reign of Charles II, was of notable influence in the parishes south of the James River, certainly in Isle of Wight County. This fact has bearing on the author's rejection, mildly, of the traditional date of "The Old Brick Church," near Smithfield, now known as "St. Luke's Church," a tradition supported by the finding in the restored building of a brick into which the year 1632 had been cut. The first minister of this parish, on record, was the Puritan William Bennett, kinsman of Richard Bennett, governor of the Colony under the British Commonwealth, who brought three New England ministers into the Southside section of Virginia. On the death of William Bennett his successor was Henry Jacob, who returned from the exile of Independents in Holland to establish the first Independent Church in London. His will of about 1624

bequeathed his estate to his children on condition of their making residence in Virginia. These records influenced an early historian to write: "The first settlers (in Isle of Wight) were Puritans, and they may have built the church still standing." The author's book gives much aid to the reader by the excellent plates, which are a notable feature of his thorough, fact-finding book. In a recent magazine article in *The Virginia Historical Magazine* the author gives due credit to the Presbyterians who had part in saving St. Peter's Church in New Kent County from rapid decay, for years sharing the saved church with their Episcopalian brothers.

EDWARD MACK,
Orange, Va.

AN AMERICAN RELIGIOUS MOVEMENT. A brief History of the Disciples of Christ. *By Winfred Ernest Garrison.* Christian Board of Publication, St. Louis. 167 pages. $1.25. The author is Professor Emeritus of Church History in the University of Chicago and Literary Editor of the *Christian Century.* He has written many books. Anything that he writes especially in the field of Church History, is worthy of consideration. On first thought you may not be especially interested in the history of the Disciples of Christ, but, as the main title indicates, this is more than a history of a denomination. It is the story of a great religious movement which has grown into a Church with about 1,700,000 members. Presbyterians should be especially interested in this history. The two main founders of the Disciples of Christ, Rev. Alexander Campbell and Rev. Barton Stone, were originally Presbyterians. Why did two such outstanding men leave the Presbyterian Church? You will find the answer in this book. It contains a good deal of Presbyterian history. If you want to know what the Presbyterian Church thought of the Disciples of Christ, then known as Campbellites, about seventy-five years ago, turn to the minutes of our General Assembly for 1871, or to Alexander's Digest, and you will find a four-page report prepared by a committee of theological professors of which Dr. R. L. Dabney was Chairman. If you want to know something about the Disciples of Christ today and how they came to be what they are, read this little book.

WALTER L. LINGLE,
Davidson, N. C.

HISTORY OF Y. M. C. A.-CHURCH RELATIONS IN THE UNITED STATES. *By S. Wirt Wiley.* Association Press, New York. 227 pages. $2.00. For more than a hundred years now the Y. M. C. A. has served the Protestant Churches of America both at home and abroad. In the estimate of some of its leaders it has now reached a critical stage in its development. One of the important questions which must be faced is a question that has often been to the fore, the question of its exact relation to the Churches. The Y. M. C. A. is now and always has been a non-ecclesiastical lay organi-

zation, proud of its independent status yet desiring to supplement and strengthen the work of the Church. Its contributions in the past have been manifold and continue so at the present time. At the same time there have been frictions and misunderstandings. Present day developments make a thorough reconsideration of Y. M. C. A.-Church relations essential. Mr. Wiley believes that the nature of these present day problems cannot be fully understood without a knowledge of how they came to be what they are. His book is written, therefore, to clarify the current situation, in order that co-operation between Church and Y. M. C. A. may continue and be even more fruitful in the years which are to come. It is desirable that leaders of both institutions read this volume and seek to work out a *modus vivendi* which will be to the mutual advantage of both Church and Y. M. C. A.

ERNEST TRICE THOMPSON.

AN OUTLINE OF MISSIONS. *By John Aberly.* Muhlenberg Press, Philadelphia. 285 pages. $3.50. As the title indicates, this is only a general outline, intended primarily for use by teachers and pastors in the promotion of interest in the world mission of the Church. The material is presented clearly and concisely in two sections. The first part is a general survey dealing with the scriptural basis of missions and a very brief presentation of the missionary movement down to the opening of the modern history of missions. In part two the author takes up the various mission fields, outlines the progress of the Christian movement in these different areas of the world, and closes with a helpful discussion of missionary methods, results and prospects. We cordially commend the book to those desiring such an outline.

DONALD W. RICHARDSON.

G. I. PARSON. *By Francis W. Read,* Chaplain, the Army of the United States. Moorehouse-Gorham Company, New York. 117 pages. $1.50. Francis W. Read was commissioned in the Army of the United States for service in World War II five months after Pearl Harbor. From a period of training on the Pacific Coast he was transferred to the Aleutians during the whole of this Alaskan campaign and then later saw service in the Marshalls. His book is definitely personal, with greatest emphasis on the complete co-operation of all denominations and faith in the chaplaincy corps of the army. He details the many invaluable avenues of services to the men open to the chaplains and indicates to the people at home the thought the government has showed for the spiritual welfare of its men at the front. The book is simply but well writen, and the author manages to bring the reader quite a bit of the atmosphere of a little-known front.

CHARLES HADDON NABERS.

FIELD MARSHAL BERNARD L. MONTGOMERY. *By Mel Larson.* Zondervan Publishing House, Grand Rapids, Mich. 100 pages. $1.25. The subtitle to this interesting study of one of the greatest military men of our times is "Man of Prayer." The author pays due tribute to Montgomery as an able commander but emphasizes the spiritual aspects of his character and reveals him as a genuine Christian. It is not an authoritative Life of the British commander by any means, and there is no evidence that the material presented is first-hand information, but it is a beautiful appreciation of a strong character, and as such, the reader will find it interesting.

CHARLES HADDON NABERS.

EUROPE SINCE 1914 IN ITS WORLD SETTING. *By F. Lee Benns.* 6th Edition. F. S. Crofts and Company, New York. 672 pages plus 92 pages of select bibliography and index. $5.00. This book, which has gone through six editions since its first appearance in 1930, has received the highest commendation from many competent reviewers. Thus the *New York Times* says that "The Book is remarkably complete, admirably dispassionate, beautifully clear"; the *American Political Science Review* terms it "well proportioned . . . well informed . . . detached and unprejudiced"; the *Christian Century* states, "If there is a more useful or a more reliable history of the troubled years since the outbreak of the great war, this reviewer has not seen it." The present reviewer endorses each of the above statements. Especially valuable are the chapters dealing with the Paris Peace Settlement and its aftermath and with the history of Soviet Russia, Fascist Italy and Liberal and Nazi Germany between the two world wars. The book brings us down to the end of World War II in Europe and to the opening attack on the Japanese homeland. Any one interested in the political and military movements in Europe yesterday, today and tomorrow will find the book invaluable for reading and for reference.

ERNEST TRICE THOMPSON.

PUERTO RICO: UNSOLVED PROBLEM. *By Earl S. Garver and Ernest B. Fincher.* The Elgin Press, Elgin, Ill. 110 pages. Illustrated. $1.00. Working under the sponsorship of the American Friends Service committee and other allied organizations, the authors endeavor in this little volume to present the difficulties of the Puerto Rico and the American administration of the island in the broader setting of environment and culture. The plight of the people in the island is such that the American people should be heartily ashamed, but the present plight has been reached largely because most people in the United States have been unaware of the sequence of events on the island. The authors declare that the conditions existing on the island at present are deplorable but maintain that such conditions would come to a speedy end if a large segment of our population became aware of their existence. The subject is treated with understanding, care, and Christian idealism.

CHARLES HADDON NABERS.

THE AMERICAN JEWISH YEAR BOOK, 1945-46. *Prepared by the Staff of the American Jewish Committee under the direction of Harry Schneiderman and Julius B. Maller, editors.* The Jewish Publication Society of America, Philadelphia. 760 pages. $3.00. This book—the 47th annual volume of the Jewish Year Book—contains a review of Jewish affairs by countries for the past year, special articles dealing with particular themes of interest, statistics, calendars and the like.

There are approximately 4,770,000 Jews in the United States. Of this number, 4,640,000 dwell in 967 principal communities. The proportion of Jews in the total population varies between 16.70 per cent in the state of New York and 0.21 per cent in the state of North Carolina.

The editors estimate that out of a pre-war population of six million Jews in Continental Europe, outside of Soviet Russia, only about 1,250,000 remain. These are "half starved and without shelter. Many are mentally and physically ill. Nearly all are in need of outside assistance." The poison of Nazi propaganda remains. Native groups were imbued with an anti-Jewish feeling which has not been eradicated with liberation.

There is evidence that the anti-Semitic heritage left by Hitler is bearing its noxious fruit in our own land. One indication of this is found in the fact that in February, 1945, Elmo Roper, expert on testing public sentiment, reported that on the basis of a national public opinion poll, fourteen per cent of the American people queried replied "the Jews" in answer to a question as to which group in the United States might harm the nation if it were not curbed. The editors gratefully recognize, however, the numerous attempts to combat bigotry and discrimination, especially by religious groups.

ERNEST TRICE THOMPSON.

APPROACHES TO NATIONAL UNITY. Fifth Symposium. *Edited by Lyman Bryson, Louis Finkelstein and Robert M. Maciver.* Published by the Conference on Science, Philosophy and Religion in their Relation to the Democratic Way of Life, Inc., New York. 1,037 pages. $5.00. For five years now a group of the leading scholars in America, including educators, scientists, philosophers, theologians and others, have gathered in round-table discussion in New York to contribute out of their specialized knowledge and to learn from one another regarding some of the pressing problems of the day. In this symposium most of the papers deal with the problem of group relations—economic groups, racial groups, international groups, for example. Some are written by men who are dealing day by day with the problems of group tensions in their industrial organization or in their governmental and social responsibilities. Others deal with the problem from various scientific, philosophic and religious points of view. In addition there are a number of papers discussing the problem of translating to the public ideas which are clear to experts in their own field. It is impossible to summarize so many papers discussing such important themes from so many different points

of view. Naturally they vary greatly in value. But some are certainly of superlative merit, and almost all are helpful. To look at problems of this sort from so many angles is an experience which is broadening for any one. It would be difficult to discover a meatier or a more varied intellectual diet. It is as if one were privileged to sit down and listen to some of the keenest minds in America talk over problems which are of vital importance to all interested in the democratic way of life.

There is much here which supports the Christian gospel, including some lay sermons from which every minister would do well to borrow. There are other voices that the Church will find aggravating or disturbing but to which it needs to listen. The book as a whole is highly recommended.

ERNEST TRICE THOMPSON.

AMERICA AND THE NEW WORLD. The Merrick Lectures for 1945. Abingdon-Cokesbury Press, Nashville and New York. 155 pages. $1.50. This is the third of the annual series of Merrick Lectures delivered at Ohio Wesleyan University on the general subject of the Church and World Order—all on a high plane, all offering sane guidance to men of good will who seek to build a better world. In the present volume seven experts analyze the factors which the United States must take into account in its relations with Russia, Great Britain, Germany, Japan, China and Southeast Asia. Norman Angell emphasizes the interdependence of Britain and America; Hans Kohn, brilliant Czech scholar, argues that the re-education of Germany will depend on the United Nations' attitude, on the political maturity of the democracies; Bernard Pares is hopeful that in the practical work of reconstruction will come the desirable guarantee both of our friendship with Russia and of world peace; Maxwell S. Stewart believes that America must find a way to support the forces that are working toward democracy in China even though they bear a Communist label. Charles Iglehart reminds us that Asia intends to be free and that there can be no enduring peace unless we "accept the common man of Asia into our world as we move into his." Senator Joseph R. Ball presents the case for a strong international organization to preserve peace and settle international problems.

These lectures were delivered before the end of the war and are outdated in spots; but their message as a whole is still greatly needed.

ERNEST TRICE THOMPSON.

UNIVERSAL MILITARY TRAINING. *By Colonel Edward A. Fitzpatrick, AUS.* McGraw-Hill Book Company, New York. 374 pages. $3.00. This book is a critical analysis of a great controversial question: shall the United States adopt universal military training? The author, while favoring peacetime military training, reviews both sides of this great problem. The program sponsored by the War and Navy Departments is one of military training whose purpose is the building up of a reserve of trained manpower which can only become a part of the Army and Navy by Federal legislation. The

author says, "The justification of the military training program is based solely on military considerations in the world as we are expecting it to be in the early postwar period; and these considerations are national security and preparedness for any contingency requiring armed force for the national defense." He admits that certain collateral benefits such as educational, social, vocational and health will accrue, but these are incidental and alone would not justify the program. The careful reading of this book will throw much needed light on the American policy and provisions on military matters, including the question of conscientious objectors and congressional power. The book should be read before an opinion is formed on the question now under discussion in Congress.

DAN T. CALDWELL,
Richmond, Va.

ALCOHOL, SCIENCE AND SOCIETY. *By Twenty-nine Lecturers at Yale Summer School of Alcohol Studies.* Quarterly Journal of Studies on Alcohol, New Haven, Conn. 473 pages. $5.00. It is encouraging to know that there is a school which is making a serious study, from the scientific angle, of the business, the cause and the cure of alcoholism. This book is the outgrowth of the Yale Summer School of Alcohol Studies, a project of the Yale Laboratory of Applied Physiology which began as an attempt to define the problem in scientific terms. Herein appear the results of the observations, studies and conclusions of twenty-nine outstanding leaders drawn from the faculty of Yale and other institutions of learning and from the public service who have done original research on the problems they present. Among them are such men as Rev. Roland Bainton, Dr. Howard Haggard, Dr. Norman Joliffe, Benson Y. Landis, Judge William M. Maltbie and Rev. Otis R. Rice. Each lecture is published in complete text from recordings and carries the factual data needed. With two exceptions the lectures are followed by discussions, also from recordings. The last lecture is by "W. W." who represents "The Fellowship of Alcoholics Anonymous." It would be difficult to overestimate the importance of this volume as a definite and sorely needed contribution to the problem of alcoholism which faces every minister and social worker and nurse and doctor in the land. It should be in the library of every leader in any phase of social and religious life.

ROSWELL C. LONG,
Greenwood, S. C.

THE CHURCH AND DEMOBILIZATION. *By J. Gordon Chamberlin.* Abingdon-Cokesbury Press, Nashville and New York. 117 pages. $1.00. "It is my hope that this book may help lift the problems of demobilization above the level of sentimental interest so we can see our responsibility in the years ahead as something more than handing out rewards to several million discharged servicemen." Thus the author of this little book sets forth the theme of it. While director of young adult work with the Methodist General

Board of Education, Mr. Chamberlin spent a good deal of time in Washington and while there maintained contact with the War and Navy Departments and other governmental agencies concerned with the servicemen. This experience means that he can speak on the question with considerable authority and wisdom. The book contains six chapters: Demobilization, Employment, Community Reintegration, Keeping Church Ties, The Church's Growing Edge, and A Permanent Concern. It has some good suggestions and ideas, but, frankly, they are all predicated on the proposition that already the Church has done much to maintain the tie between the local congregations and their own servicemen and unless that is true, it has little to offer. However, there isn't much any church can do to be of help unless it has been already hard at work for the past four and more years!

JAMES APPLEBY,
Anderson, S. C.

NORMAL LIVES FOR THE DISABLED. *By Edna Yost and Lillian M. Gilbreth.* The Macmillan Company, New York. 298 pages. $2.50. This book was written primarily for maimed and disabled war veterans but any physically handicapped person will find it helpful. If a person with a physical disability is to live a happy and useful life he must conquer discouragement and self-pity. This book can be an effective weapon in that warfare. The authors contend that the great majority of disabled men and women can live normal lives and earn a living; that a man is never defeated until he is defeated on the inside; that the determining factor in life for most handicapped people is not circumstances at all but personal attitudes and spirit. It is a sane, realistic book. There is sympathy in it but not the kind that weakens the will and encourages a man to feel sorry for himself. Neither does it contend in any light, cheery fashion that the conquest of bodily limitations is easy. A healthy philosophy is offered but also certain intelligent techniques. Part of the value of this volume lies in its practical, down-to-earth suggestions about how to discover latent abilities, how to develop skills and how to secure and hold a job. Any counsellor who tries to help and encourage handicapped people will want to read and own this book.

WILLIAM M. ELLIOT, JR.,
Dallas, Tex.

WHAT IS CHRISTIAN CIVILIZATION? *By John Baillie.* Charles Scribner's Sons, New York. 59 pages. $1.00. The core of those lectures with which Dr. John Baillie, of Edinburgh stimulated his audiences in this country last summer now are made available in print. The sickening impact of the war has forced English religious thinkers to reconsider basic themes. Dr. Baillie's readers will be aware, as his listeners were, that the theme, thesis and conclusions of these three brief essays have emerged from the study of a careful scholar and have been tested in the hot conflict of a people battling for existence. Dr. Baillie takes his theme from a statement Mr.

Churchill made in June, 1940, "The Battle for Britain is about to begin. Upon this battle depends the survival of Christian civilization." The question is raised, What is Christian civilization? Is there any sense in which one can speak of any civilization as Christian? More particularly, is there any Christian quality in contemporary western civilization?

In his first essay Dr. Baillie traces the history of the relations between the Christian religion and western civilization and concludes that the holy community Calvin sought to develop at Geneva "represents in some ways a completer integration of Christianity with civilization than anything Europe had yet seen" (p. 22). The characteristics of contemporary civilization, however, stem not from Calvin but from the combined effects of the Enlightenment and the Industrial Revolution. So influenced, our civilization has tended away from Calvin's holy community but not so far that it can be accurately called "pagan." The alternative to Christianity offered is not paganism, a false religion with false gods, but secularism, with no whole-hearted allegiance to anything.

Contemporary western civilization, Dr. Baillie admits, is not Christian in belief or in moral practice, but, he insists, its body of professed moral standards, "the conscience of western civilization," "is still recognizably Christian." "When men are asked what they conceive themselves to be defending in the war, . . . they will nearly always mention principles which can be shown to have formed themselves in the mind of the West as the result of Christian influence. Here lies the true meaning of Mr. Churchill's assertion that upon the Battle of Britain depended the survival of Christian civilization" (pp. 46-47).

"It is unlikely," Dr. Baillie concludes, "that the Christian conscience of the West can long survive its present disserverance from the original setting of belief and its original nourishment of worship. There must either be some return to the integrity of the Christian outlook or a still further disintegration" (p. 49). The note of evangelical urgency is heard in these pages: "In proportion as a society relaxes its hold upon the eternal, it ensures the corruption of the temporal" (p. 59). The strength of a Christian civilization lies in the humble realization that "here we have no continuing city."

What is Christian Civilization? is indicated reading for those who wish to sit where the English sit and see from that perspective the prospects of western civilization in the post-war period. Dr. Baillie's analysis is clear, sober and forthright but profoundly hopeful.

PAUL LESLIE GARBER,
Agnes Scott College, Decatur, Ga.

CAN THESE BONES LIVE? *By Roger Babson and Dudley Zuver.* Harper and Brothers, New York. 254 pages. $2.00. This is not a book; it is an explosion. Mr. Zuver, (for either he wrote most of it or Mr. Babson is a split personality), writes much as Mr. Hemingway would if he were con-

verted, in a style that fits the staccato thought, with most sentences less than two lines long. Reviewers must be tempted to roast the book, for the book roasts everything and is not orthodox from any standpoint whatever. Disrespects are paid to orthodoxy, liberalism, Catholics, Protestants, capitalists, communists. Nevertheless a reader whose blood pressure is stable and who can stand a continuous line of salty and sometimes violent overstatements, paradoxes and propositions as provocative as they are preposterous, will find it profitable reading.

The thesis, developed in a zigzag, rockety fashion, is this: "No system of human relations, no form of social organization, can succeeed and persist unless it is religious; and any system that is religious will succeed as well as any other." Quotable passages abound, and arguments can start on almost every page. For example: "What will I get out of it? is the most stupid question man can ask, and he who asks it is weak, tired, a puny fellow." "Religious education is a contradiction in terms." "There is only one way to acquire religion. That is by direct contact with some one who possesses religion." "The movies are religiously an abomination, be the picture good or bad. No virile people would permit itself to be regaled by the Hollywood morticians." "The missionary crusade has had the indirect result of diverting attention from evils much nearer the home base, which church officials have chosen too prudently to ignore." "The missionary movement has rested upon a dangerous fiction: that we can hire salesmen to spread religion for us." "What is the essential quality which the Pharisees, and, in general, all religious people lack? The answer is: power, life." "The dualism between religion and business is the direct antithesis of everything taught in the Bible." "That our Christian society seems on the point of disintegration, simply signifies that moral power does not exist within the church." "Jesus' ethics are not ethics at all, but directions to us to seek a power outside ourselves that makes for righteousness. Human righteousness is not enough. Man as man, isolated from God, cannot be righteous."

Consistency is not the authors' favorite virtue. They castigate both war-makers and pacifists, fundamentalists and the Federal Council. They have a contempt alike for religion which holds aloof from economics and politics and for religion which endorses any particular politics or economics. They think that if the millennium came tomorrow morning everything would go on as usual, even the stock exchange; yet on the other hand they seem to hint that the Kingdom of God may be taken away from the Church and given to communism. They accuse the Church of selling her virtue when she yielded to Constantine yet they predict that Church and State must ultimately disappear by dissolving in each other. And yet one feels that at heart the authors are on the side of the angels.

Probably the basic error here is that the Biblical inspiration of the book, which is considerable, seems to come almost wholly from the Old Testament. God is Power; religion is power; it is even hinted that Joshua has a more adequate knowledge of God than Christians have. This is typical of the

over-statement and also of the value of the book; for if anything is clear in the uproar of these pages, it is that the writers believe in a God who is real; and this nowadays is news to many.

K. J. FOREMAN,
Davidson College, N. C.

MARCHING SIDE BY SIDE. *Compiled by F. C. Proehl.* Concordia Publishing Company, St. Louis. 191 pages. Illustrated with photographs. $2.00. This is the record of the experiences of the chaplains of the Lutheran Church of the Missouri Synod during the Second World War. The compiler, who is a member of the Army and Navy Commission of his Church, has gathered up the splendid records made by the chaplains of his denomination into permanent form that will be cherished by the denomination. There is usually a brief sketch of each chaplain and this is followed by a resumé of his work and direct quotations giving the salient features and vital incidents. The book shows the superb work accomplished by the chaplains of this denomination, gives their clear testimony in places of greatest danger and shows their loyalty to the gospel and to the men of the army and navy. There follows a list of chaplains and the record of work being done by other Lutheran bodies in the war. It will be interesting reading to all concerned with the religious work done by the Churches through the chaplains.

CHARLES HADDON NABERS.

WHEN YOU MARRY. *By Evelyn M. Duvall and Reuben Hill.* Association Press, New York. XIV and 450 pages. $3.00. This up-to-the-minute book was prepared and published as a college textbook and is now made available for the general public. Its highly competent authors had the assistance of a committee of the American Council on Education and of their respective families, who total nine persons. Two of the chapters were written by Sylvanus M. Duvall. Each chapter is prefaced by a sprightly drawing and several pointed questions. There is scarcely a topic of normal courtship or marriage that is not discussed helpfully. The book is in four parts: Anticipating Marriage; What It Means to be Married; The Making of a Family; Family Life Yesterday, Today and Tomorrow. The twenty-one Chapter Topics include: What You Bring to Marriage; Becoming Involved; The Courtship Process; Morality Makes Sense; Common Conflicts in Marriage; What Holds a Marriage Together?; Where Babies Come From; Marriage Isn't What It Used to Be. The authors write with humor and with keen understanding of human nature. They come out strongly for chastity. They believe that conflict in marriage has its useful function and they disapprove of the "sweetness and light" theory of romantic marriage. Excerpts I read to my wife and my ten-year-old daughter brought smiles of approval. This book, written from the functional approach, is almost uncanny in its insights, though like most sociologists the authors occasionally make näive predictions of what tomorrow will be like, ignoring the down-

ward drag of sin. In their discussion of divorce the authors might have emphasized the teaching of Christ and the power of Christlike love to make a marriage click. They wisely emphasize preparation for marriage as the best preventive of divorce rather than more stringent divorce laws. The authors believe in the Church and mention it often and favorably. The chapter, Family Life and Religious Living, is good but greatly inferior to the approach of Lewis Sherrill in *Family and Church*. This is an excellent book for a minister: (1) to read; (2) to use as background for a discussion series on the general theme; (3) to lend to couples contemplating marriage. Mature youth and young adults would profit greatly by studying it.

HARRY G. GOODYKOONTZ,
Louisville, Ky.

CHILDREN IN COURT. *By Malcolm Hatfield.* The Paebar Company, New York. 184 pages. $2.00. Is there anything more distressing than children in court? If we would look at them we would see that they are powerful in declaring many defects in our social order. They are black, and white and yellow and shades in between, but they are children. They come from poor homes and rich homes, the underprivileged and the overprivileged. As you look at them their eyes keep following you and you hear a voice saying, "For of such is the Kingdom of Heaven." A Juvenile Court Judge has written down brief sketches of one child after another who have come through his court. The sections of the book are headed The Home; School; Church; Community, Government. Under each head the cases are presented to reveal the guilt of the institutions in juvenile delinquency. The section on the Church is the briefest but the Judge declares that religious guidance has a decided effect on a child's moral character. But prejudice and bigotry have no place in the prevention of youthful crime. All of the community institutions will not only need to want to do something about this but they will need skill and adequate methods. This is a book to stir one's spirit awake. It is not a dry and technical treatise but one of living facts and wise comments. "Delinquent children are not the causes but rather the products of poorly educated families and ill directed communities."

JAMES W. JACKSON,
Columbia, S. C.

PRIESTHOOD IN ACTION. *By Wallace E. Conkling.* Morehouse-Gorham Company, New York. 196 pages. $1.50. Wallace E. Conkling, Protestant Episcopal Bishop of Chicago, writes practically and sanely of the ways in which a priest of the Episcopal Church can administer more effectively and more faithfully the sacraments and offices of his church and how he can make more of his pastoral care and parish administration.

SPURGEON'S ILLUSTRATIVE ANECDOTES, A SELECTION OF STRIKING PROVERBS AND HOMELY PHRASES FROM THE ORIGINAL BOOK BY THE "PRINCE OF PREACHERS." *Edited and Condensed by David Otis Fuller, D. D.* Zonder-

van Publishing House, Grand Rapids, Mich. 117 pages. $1.25. Alphabetically arranged according to subject and with a table of contents in the front, this volume will prove useful to ministers seeking illustrations for their sermons and laymen called on to bring gospel messages. Dr. Fuller shows exceptional ability in preserving the real heart of Spurgeon's anecdotes, while discarding the superfluous, for use in an age of "digests."

JAMES S. ALBERTSON.

CHOICE ILLUSTRATIONS AND QUOTABLE POEMS. *Compiled and Edited by A. Bernard Webber.* Zondervan Publishing House, Grand Rapids, Mich. 114 pages and Index. $1.25. A compilation of illustrations and poems, many of them old and somewhat threadbare, on subjects of interest to Christian workers in general. They are arranged by topics and indexed by subjects, but not by scripture texts.

JAMES S. ALBERTSON.

THE GLOBAL CHRIST. *By Roy Lawson Tawes.* Abingdon-Cokesbury Press, Nashville and New York. 127 pages. $1.00. This is the third book of sermons from the pen of the minister of the Silverbrook Methodist Church, Wilmington, Delaware. Fourteen sermons on Biblical texts evidence the author's conviction that "His Cross brings redemptive reality to troubled earth. . . . Jesus died for sin, and sin is the matter with our civilization." These sermons are as the hand of a physician of souls laid on the world's fevered brow and then pointing to the Crucified Christ as the one sure remedy.

J. WALTON STEWART, JR.

THOSE OF THE WAY. *By Willard L. Sperry.* Harper and Brothers, New York. 146 pages. $1.50. This is a book of fourteen sermons "planned for the Lenten Season, which the Christian supposedly devotes to self-examination." Taking his cue from the expression descriptive of early Christians, "followers of the way," the author keeps to this theme through such subjects as: The More Excellent Way, The Two Ways, The Seduction of the Wayside, and The Unknown Way. He seeks "to discover the meaning of this word (way) for our own day and its still fruitful and valid suggestions for the conduct of the Christian life." With frequent arresting sentences which penetrate to the heart of the current situation he accomplishes this admirably. A thoughtful reading of these sermons will force one to one's knees in penitence and then set one's feet upon "The Way" with firmer determination and fresh enthusiasm.

J. WALTON STEWART, JR.

SUNRISE IN THE WEST. *By A. Gordon Nasby.* Pulpit Digest Publishing Company, Great Neck, N. Y. 125 pages. $1.50. This Pulpit Club selection contains twenty-one sermons, the first published volume by the young pastor

of the large Edison Park Lutheran Church of Chicago. These are short sermons, profusely and appropriately illustrated, combining originality and the results of wide reading. The subjects are such as a thoughtful minister would seek to handle in meeting the needs of the people from Sunday to Sunday. The up-to-date language which is used adds freshness.

J. WALTON STEWART, JR.

THE UPWARD WAY. *Joseph A. Vance.* The King Printing Company, Bristol, Tenn. (Privately printed.) 226 pages. The author of this volume is almost as well known to Southern Presbyterians as his late illustrious brother, "James I." These two brothers served in the two main branches of Presbyterianism in the United States. Both enjoyed the high honor of having been elected to the moderatorship of his General Assembly. Here ten sermons are gathered and they represent the author's "best fruit of over half a century in dealing in the cure of souls in five American cities." There is fine sequence in the selection. The author claims 'to trace the course of a spiritual experience which begins for the believer with his quest for God and reaches the fulness in 'the perfect man, the measure of the stature of the fulness of Christ,' to which he climbs." The pattern is the best, the materials are choice and well selected, and they are cut to form a beautiful garment. Each contribution is most practical, so filled with timely challenge, inspiration and idealism. All are shot through with the Power of Christ—"The Christ of The Upward Way." Here are a few of the sermon titles: The Quest for Christ, The Doorway to the Spiritual World, The Call of Calvary, Try Jesus Christ.

SYDNEY J. L. CROUCH,
Clemson College, S. C.

TRIUMPH IN CHRIST. *By Ralph G. Turnbull.* The Bethlehem Book Room, Broad and Diamond Streets, Philadelphia. 99 pages. $1.00. One Sunday last May, while visiting a friend near Philadelphia, I tuned in for the Morning Watch of the Bethlehem Presbyterian Church of that city and heard a most helpful message from its minister, author of *This Business of Being Converted* and (to be issued by Revell this Spring) *A Minister's Obstacles* and a valued contributor to the REVIEW. *Triumph in Christ* comprises a dozen of these Morning Watch messages,—Scriptural, spiritual, practical, arranged in a progressive series from "What is a Christian?" to "The Life Beyond" and containing much in a brief compass. I heartily commend the book.

J. GRAY MCALLISTER,
Union Theological Seminary, Richmond, Va.

THE FAITH OF MAN SPEAKS, AN ANTHOLOGY OF CONSOLATION. *Edited by Helen Woodbury.* The Macmillan Company, New York. 133 pages. $1.75. An American journalist with rare discrimination has selected choice

testimonies, spanning thirty centuries, witnessing to man's faith in a beneficent God and in the indestructibility of his own soul. The minister will here find helpful thoughts to quote in dealing with those who have been called upon to make the supreme sacrifice. Some of the selections are literary gems.

JAMES S. ALBERTSON.

YOUNG PEOPLE'S PRAYERS: Religion at Work in Life. *By Percy R. Hayward.* Association Press-Revell, New York. 82 pages. $1.50. This book contains seventy-five prayers by the editor of the *International Journal of Religious Education.* These beautiful prayers have appeared in various youth magazines and are widely popular with youth. They can be used by individuals or for a public worship service. The prayers are not in theological language, nor are they profound, but they are reverently done and are exceedingly helpful at the point where religion touches life—where most of us need help. These are models of meditative prayer on practical themes. Chester Bratten's illustrations add to the interest of the volume. This book of many uses would be a lovely gift-book.

HARRY G. GOODYKOONTZ.

PILGRIMAGE, OR THE DEVELOPMENT OF RELIGIOUS LIFE AND THOUGHT. *By Walter McS. Buchanan, M. A., D. D.* 347 pages. $2.50. Here is a book that ought to be read by many. Its author is a missionary for many years in Japan but now retired, who here seeks to put his life and most of all the development of his religious thinking before the public. He says, "I thought of choosing *Growth* as the title since this idea runs through the book, and we are all here to grow; but we are also here on a *pilgrimage;* and, while growth is a natural, unconscious process, pilgrimage implies definite purpose. Either involves changes: with growth in knowledge we discard old thought-forms as naturally as a crab outgrows its shell; and as we advance on our pilgrimage new vistas and wider horizons come into view. I like the time-honored term, *Pilgrimage,* for its emphasis on choice of a goal in life. We recognize that essential truth remains unchanged however much thought-forms may change with the advance of knowledge. Some people seem oblivious to change in thought-forms; others, while admitting some change in the intellectual outlook, cling to tradition in religion; as for me, I feel impelled to think things through and 'give a reason for the hope and faith in me.'" Dr. Buchanan's attitude is one we must all admire. There is not a bitter, not an unkind word, in his volume. There *is* a great deal that is helpful from a scholarly and from a Christian point of view. We could well wish that hundreds of our leaders might read what is here offered,—from Dr. E. T. Thompson's Foreword on to the end.

Dr. Buchanan is a scholar and a statesman and above all he is a Christian. The book, privately printed, may be ordered from the Presbyterian Book Stores.

D. P. McGeachy, Sr.,
Clearwater, Fla.

Great Writers as Interpreters of Religion. *By Edwin Mims.* Abingdon-Cokesbury Press, Nashville and New York. 176 pages. $1.50. Dr. Mims, who has been head of the Department of Literature in Vanderbilt University for more than thirty years, delivered the five lectures on the Cole Foundation in that institution. These lectures were popularized for delivery to many gatherings of ministers and are published in this charming little book. Their themes are as follows: Harmonizers of Culture and Religion; Champions of the Moral Law; Prophets and Sects; Revealers of Beauty; Wonder and Mystery, and Defenders of the Faith. Dr. Mims is a faithful interpreter of the greatest masterpieces of modern English literature. With a deep love for these masterpieces he shows the religious themes that are so often dominant, and without any shadow of over-emphasis he links the beauty of our literature to the ideals and ethics of our faith. He leads the reader straight to the books that have upon them the stamp of the ages, those we know to be good and valuable for men of all time. The volume is filled with vivid and usable illustrations that will make any sermon easier understood and better remembered.

Charles Haddon Nabers.

Wedding Bells. *By Dunbar H. Ogen.* John Knox Press, Richmond, Va. 31 pages. 40 cents each; $4.00 a dozen. An attractive booklet containing a marriage certificate, the wedding ceremony and short essays on Christian marriage ideals prepared for the minister as a gift to couples whom he joins in holy matrimony. Such a gift would help to make the marriage ceremony ever memorable and the marriage ties more binding.

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BENJAMIN MOSBY SMITH DURING THE RECONSTRUCTION YEARS (1866-1872)

By Francis R. Flournoy, A. M., Ph. D.,

Professor of History and Political Science,
The College of Emporia,
Emporia, Kansas

In four preceding numbers of The Review, November, 1943, November, 1944, August, 1945, and February, 1946, the life of Benjamin Mosby Smith, Professor in Union Seminary from 1854 to 1889, has been narrated. The first of these articles dealt with his childhood and youth until his graduation from college at the age of eighteen; the second with his early teaching experiences, his theological education at Union Seminary and his period of study and travel in Germany and other European countries; the third with his pastorates from 1838 to 1854; and the fourth with his brief service as Secretary of the Presbyterian Board of Publication in Philadelphia and the early years of his long residence in Union Seminary as Professor of Oriental Literature. This article closed with an account of the successful efforts of Dr. Smith during the year following the end of the Civil War to raise money for the purpose of maintaining the work of the Seminary during this trying period. Brief mention was made of gifts of $30,000 from Mr. Cyrus McCormick and of $10,000 from Mrs. George Brown of Baltimore.

As pointed out at the conclusion of the preceding article, the gifts of Mr. McCormick and Mrs. Brown in 1866 were of such

importance in the development of Union Seminary that some account of the lives of the donors and the circumstances leading to their making the gifts in question would seem appropriate.

I. The McCormick Gift

Cyrus Hall McCormick was born in 1809 in Rockbridge County, Virginia, his parents, like most of the other people of that community, being of Scotch-Irish extraction. His father had prospered through the sale of the grain raised on his large farm and also of the lime make in a kiln on his property. He was, therefore, able during his later life to indulge his passion for mechanical experimentation, and like many others at this period invented a threshing machine run by horsepower, which was not patented. He did, however, patent a machine for "breaking" hemp, and for a time young Cyrus attempted, without success, to sell machines of this type in the hemp-growing region of Kentucky. A plow invented by Cyrus and his father proved more successful. But in the meantime Cyrus had become absorbed in the development of the invention which was to make his name world-famous, that of the reaper, a machine which does not seem to have been based to any considerable extent on the invention made by his father. After carrying on the manufacture of this machine for several years at his home and through contracts with other makers, he established in 1848 his own factory at Chicago, and he was soon one of the most successful business men of that city.

Mr. McCormick was attracted to Chicago partly by the strength and activity of the Presbyterian churches there and his interest in the denomination to which they belonged. As his wealth increased and he was able to delegate more and more of his business responsibilities to his brothers and other associates, he became increasingly absorbed in church problems. This tendency was enhanced by his marriage in 1858 to Miss Nettie Fowler, a young woman of broad social interests and as much devoted as her husband to the cause of religion. Hence Mr. McCormick took a large share in the establishment and the support of several Chicago Presbyterian churches. He gave financial assistance to Presby-

terian periodicals, and finally he was active in the movement for bringing to Chicago and establishing on a sound financial basis the Presbyterian Seminary of the Northwest, which had previously led a precarious existence at New Albany, Indiana, but which was destined to become, under the name of McCormick Seminary, one of the leading institutions of its kind in the country.

In all these enterprises Mr. McCormick was desirous of furthering the cause of conservatism in religious teaching which he felt to be endangered by the rising tide of theological "radicalism" already influential in the New School division of the Presbyterian Church and also strong in the Old School with which he was connected. Associated with theological "radicalism" was another tendency to which Mr. McCormick was almost as much opposed, namely "radicalism" with regard to the question of the Negroes and the South, a movement which was directed first towards abolition of slavery and then towards that harsh treatment of the South which culminated in the Reconstruction measures forced through Congress by the radicals in that body. Greatly to the chagrin of Mr. McCormick, church leaders whom he considered radicals in both the social and the theological sense succeeded during the war in gaining control of the Seminary of the Northwest.

Such was the situation when Dr. Smith in the summer of 1865 approached Mr. McCormick on the subject of aiding Union Seminary.[1] As had been noted in previous articles in this series, the two men were already good friends, and while at the Assembly of 1859 at Indianapolis Mr. McCormick had indicated to Dr. Smith that, when he should have carried out his project of establishing the new Seminary at Chicago, he might be willing to give aid to Union.[2] In the summer of 1865 Dr. Smith reminded Mr. McCormick of this promise and pointed out the extreme need for help as a result

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[1]The story of the action in this case can be reconstructed in some detail because of the fact that in the library of the Nettie Fowler McCormick Biographical Association, and to a less extent in that of the McCormick Historical Association, both in Chicago, a large number of letters exchanged between Dr. Smith and Mr. McCormick have been preserved. This correspondence has been of great value also in connection with other divisions of this article.

[2]THE UNION SEMINARY REVIEW, February, 1946, p. 98.

of the war, stating that if help was not received, the Seminary would have to close.

But we feel (he continued) that it is

> more than ever important to keep the Seminary open. There are many young men whose studies have been interrupted by the war who propose returning—and others who will now, for the first time, enter the Seminary. We might vacate our posts & seek other means of supporting our families. But it seems to us desirable to continue our efforts, to keep open the Seminary—and we propose to appeal to friends in the north, who, whether sympathizing with us in our political struggles & disasters or not, are ready to aid in a work for buuilding up the Church of Christ. And now when other channels of benevolence, however originally & intrinsically valuable, are clogged by the fanatical & imprudent measures connected with them, it may be that this mode of doing good will commend itself with peculiar force to the minds of such.

In answer to this appeal Mr. McCormick replied as follows:

> It gives me much pleasure, as you may imagine, to receive *reconstruction* news from my native state, and more especially so when it comes from an esteemed, personal friend. I have not forgotten your appeal to me in behalf of the Union Theological Seminary before the war, to which you refer, when I had undertaken the endowment of the Professorships in The Presbyterian Theological Seminary of the Northwest at Chicago. Whatever I may then have said or intimated to you, I can only now say that you have my entire sympathy in your "present painful embarrassment" in "building up the Church of Christ."

Mr. McCormick accordingly contributed $1,000 to the emergency fund that was being collected in the summer of 1865, indicating that he might make a larger gift in the near future but wished to reserve his decision upon the matter until the question of relations between the Northern and Southern Presbyterian Churches had been decided.

In his visit to New York in the summer of 1865 Dr. Smith went to see Mr. McCormick and took a drive with him in Central Park, when they discussed the situation of the Seminary at length. A few months later Dr. Smith suggested to Mr. McCormick that he take part in the plans then on foot for enlarging the endow-

ment of the Seminary. Again on May 12, 1866, Dr. Smith wrote:

> I feel well assured that whenever you feel prepared to come to our aid & enable us (or help to enable us) to set this Seminary on an equal position with others & such as the times demand, your benefactions will not only redound to your honour & happiness, but to the glory of God & the welfare of our good old Virginia & of a pure & sound Presbyterian Church. We have never had *isms* & fanatical men. The Virginia clergy have always beeen moderate, conservative men—& the influences now are all that way. But I am utterly opposed to all sectionalism. I go for a national church. We may be now poor & despised—but with the truth & God's blessing we will grow & strengthen, & the remnants of Old School Presbyterianism at the north, when their convulsions shall have subsided will be with us.

Mr. McCormick had decided in the winter of 1865-66 soon to "do something" for Union Seminary, but he was still unwilling to take definite action on the matter until the meeting of the Northern Old School Assembly in the spring, when, as will be explained at a later point in this narrative, he hoped that action might be taken to prepare the way for the reunion of the churches. Hopes for reunion, however, were completely blasted by the action of the Assembly of 1866 in passing resolutions which made it impossible for the Southern Church to return. Another action of the Assembly strongly influenced Mr. McCormick's decision with regard to aiding Union Seminary. For many years he had been fighting to prevent the radicals of the Church from maintaining their hold on the Seminary of the Northwest to which he had given so much support. During the Civil War he was unable to take action in the matter with any hope of success, partly because of his absence during several of the war years in Europe. But when the war was over and he had re-established his residence in this country, he determined to make a stand, and when the radicals endeavored to have one of their group chosen for the position of professor of theology in the Seminary, Mr. McCormick offered vigorous opposition. But his enemies triumphed, and Dr. McMaster, a noted radical controversialist, was elected by the Assembly. As a consequence Mr. McCormick took a step for which he was violently attacked but which he believed to be fully justified. When

the Seminary was established in Chicago, he had promised $100,000 for its support. Prior to 1866 he had paid $75,000 of this sum. He now refused to pay the last $25,000 on the ground that the election of Dr. McMaster was in contravention of the conditions on which he had promised his donation. But, as he stated later, he was "unwilling to withdraw for [his] personal use any portion of that [he] had donated for the benefit of the church."[3] He was consequently ready to devote at least the sum of $25,000 to some worthy religious cause.

Dr. Smith saw that this was the appropriate moment to renew his proposal for a large gift by Mr. McCormick to Union Seminary. Accordingly, on May 31 he wrote to his friend as follows:

> Yoou were kind enough, last winter, to allow me to hope that you would carefully consider a suggestion which I then placed before you, inviting you to a strong effort in cooperation with our plan of placing this Seminary on a wider & more permanent basis of usefulness; and you intimated, that your conclusions on the subject must be suspended, till the meeting of the Assembly should have been held. I do not know how the results of that meeting may affect your views of the matter, but along with other events, those results tend to deepen the conviction in my mind, that now is the chosen time, to make a united effort for the Seminary. For
>
> 1. The effect of the action of the A[ssembly] and the prospects of a union of the Old & New School, leaves our Seminary, (except Columbia, which is too crippled to do much) the Institution around which all old fashioned sound Presbyterians over the whole land must rally. Already we are receiving enquiries about it from all directions.
>
> 2. But owing to our losses, all told, of one-half of our endowment or nearly so, including what had been collected during the war, we are unable to present such an Institution as our church needs. We have made arrangements to transfer its connexion to the G[eneral] Assembly, reserving however the control of the funds, so as to avoid losses by any changes in the future character or relations of that body. But such is the condition of the South, as you well know, that while this transfer may widen our field, increase our patronage & importance, it will also increase the necessity for an Institution on a full & liberal scale, but *not increase* the means of its endowment among ourselves. I reckon for several years the most our people can do, besides sustaining their local interests, will be to provide for aiding Students who have been impoverished by the disasters of the times.

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[3]Mr. McCormick made additional munificent gifts to the Seminary of the Northwest when the situation cleared.

3. Hence we must look abroad for help. This can be expected from comparatively few. As our Seminary is for educating ministers for the Presbyterian Church, of course we can only properly apply to Presbyterians, or at most to liberal minded Congregationalists. But, at the north, there are not many Presbyterians accessible to us. For a college the matter is different. Mr. Stuart successfully sought aid from Episcopalians &c and even Catholics.

4. Now then, you will pardon me for recurring to the first conversation we ever had on the subject, in Indianapolis in 1859. I know your affection for your native State has not grown chilled. I think you fully appreciate the importance of a sound & well educated ministry to the welfare of the State in temporal interests, as well as to the welfare of the church in spiritual. And I trust you will not think me intrusive or importunate, if I say, that, to my mind the time is most suitable for you to come forward as the main & leading hand in aiding us to the complete endowment of this Institution. The religious enprises & Institutions of the north have men & means enough. Only the other day, in New Haven, I saw an elegant building going up, which I was told, was for a Scientific School connected with Yale College, for which one man had given $100,000. Such things are common. Princeton, with all its wealth, has on foot a scheme for raising $150,000—of which a great part has been secured. Easton College has lately been fully & liberally endowed. May you not then adopt Prof. Morse's resolution to devote your "disbursements of such means as God has given you," "to aid the Southern church, in resisting the assaults of Satan, from whatever quarter they may come"?

Your native State, crippled & broken & scarred with a hundred battlefields, and your native Church, struggling with misfortune & losses, patiently & humbly seeking to do good—appeal to you to distinguish yourself as the Benefactor of both. No one can accuse you, if answering this appeal, of any inconsistency, in that you would appear, by this aid, to be fomenting strife & encouraging schism, while professing to desire union. For you have laboured, manfully, liberally & in christian spirit for union, till the fires of Radicalism have burned out the last hope of effecting it, & now you may well say, then I will turn & give my energies to the Southern church. As God has not called you to preach, but endowed you with wealth the legitimate fruit of the skill, enterprise & forecast, with which he has blessed you—and given you too, large & liberal views of the privilege of using it for Him, I need not undertake to say anything on this aspect. I only ask you to reflect on this opportunity of connecting your name with an agency for lasting good to generations: and I most diffidently, (trusting you will excuse any apparent presumption) suggest that if you feel able to gratify your own inclination, besides uniting your name with a Professorship, you

can most permanently & profitably aid us by a foundation for increasing our Library by a sum, the interest of which will annually be appropriated to the purchase of books for a Library to bear your name. I know you have no vanity to gratify in this matter *of a name*—and I do not present the matter with that view. But whatever you do, I shall feel confident you will act, at once, conscientiously & liberally, worthily of yourself & the great cause I plead. As you may feel disappointment in the history of Chicago, you will, of course, couple with your work any conditions by which you may avoid a similar mortification hereafter.

This appeal was promptly answered by Mr. McCormick's promise of $30,000. Dr. Smith's feeling of gratitude was expressed in the following letter of June 20, 1866:

You can hardly conceive the gratification, with which I read your announcement of your design as to our Seminary. Your liberal endowment of a Professorship by this donation of $30,000 will ensure us a reasonable prospect of a permanent & moderately adequate support for the Institution. Supposing that the State will continue to pay the Interest on her Bonds, then the announcement of your liberality will exercise a most excellent influence on our whole prospects. It will encourage the friends of the Seminary & strengthen that growing conviction, of which I spoke in my last letter—that this Seminary will be *the* Seminary of our branch of the Church. It will thus greatly aid me in my efforts to complete the endowment.

A few weeks later Dr. Smith made the suggestion that in the "unsettled state of financial matters throughout the country" it would be best that the gift remain in the possession of Mr. McCormick, who would pay 6 per cent interest on it to the Seminary. This suggestion was followed and Mr. McCormick did not actually turn over the principal of the gift until several years later.

When you kindly & generously sent me your advance payment of half year's interest, you intimated that you would reserve for future consideration, the question of continuing to pay in advance. Our income from our investments is not full, as we receive nothing on $10,000 of it, & the provision of the Legislature for paying us Interest on Va. Stock [i. e., bonds of the State of Virginia], was only *for a year.* Besides, our demands for contingencies are very pressing. During the

war we could do no repairs. Consequently our buildings are in sad plight. . . .

Even if the State Stock continues to pay, we are deficient in what is an adequate income by at least $2,000, even when your Interest is paid. I trust you may then see your way clear, to advance again the first of January, even if you do it as a loan—or which would be the same, deduct a discount of 3 per cent—from the amount as due July 1st, 1867. For what would thus come in, would be worth more now, than the whole next July. But I have an assurance that you are disposed to act liberally in the matter & only think it necessary to state the case.

This request was readily granted.

The interest paid on the McCormick gift amounted to an annual sum of $1,800. One of the four professors' salaries being taken care of in this way, income thus released was applied to the other salaries, raising them also to $1,800 each. The salary level now established was $400 more than that of the pre-war period, but this increase did not in fact counterbalance the increase in living costs since that time. The chair for the support of which the McCormick gift was utilized was that of Oriental Literature, then held by Dr. Smith. Mr. McCormick agreed to Dr. Smith's suggestion that the chair be known by his name, as it is to this day, and sent his portrait at Dr. Smith's request to be hung in the classroom of the latter. Dr. Smith suggested that Mr. McCormick in making his gift should stipulate that it would be revoked if the Seminary should ever depart from the orthodox teachings of the Presbyterian Church. But it does not appear that any such condition was actually attached to the donation.

II. The Brown Gift

The gift of Mrs. Brown, like that of Mr. McCormick, associated Union Seminary with a family having a prominent place in the business development and the church life of the country for several generations. In the later years of the eighteenth century Alexander Brown was an auctioneer in the linen market of Belfast, Ireland, and was also engaged in importing textiles for sale in that market. In 1796 his younger brother, Stewart, went to America, located in Baltimore and became the member of a firm engaged in

selling linen goods. He exported a considerable amount of these goods to his brother in Belfast, and the latter, having gotten into trouble with the British authorities during the revolution of 1798, came to Baltimore in 1800 and engaged in exporting, importing, international banking, and business promotion. After the growth to manhood of his four sons, they all became active in the firm, which adopted the name that it still bears, Alexander Brown and Sons. Firms carrying on similar forms of business and closely allied with the Baltimore house were established by three of the brothers in Philadelphia, New York and Liverpool. The British firm under the name of Brown, Shipley and Company eventually confined its activities to international banking and has in this capacity rendered assistance to innumerable American travelers. The Baltimore house, which soon came to be controlled by George Brown, the eldest of the four brothers, was at first exceedingly active in business promotion and took the lead in the early development of the Baltimore and Ohio Railroad, but afterwards concentrated on banking. The New York and Philadelphia firms also prospered and played a leading part in the financial and business life of those cities. The family met with great financial success. Alexander Brown at his death was one of the richest men in the country, and was possibly the most successful business man of his day. His sons, all of whom displayed remarkable ability in business, likewise prospered. The son and several of the grandsons of Alexander Brown's brother, Stewart, were connected with the enterprises of their uncle and cousins.

A remarkable characteristic of the Brown family was their manifold activity in civic, philanthropic and religious activities. This was notably true of John A. Brown of Philadelphia. James Brown of New York was active in the promotion of charitable societies, hospitals, educational institutions and churches. His grandson, J. Crosby Brown, also of New York, was deeply interested in the new Union Theological Seminary of that city, in which his son, Dr. William Adams Brown, eventually became a distinguished professor. In the case of George Brown of Baltimore there was scarcely a philanthropic or public institution of that city in which he was not interested. Stewart Brown's son,

Harman, who has been mentioned in this series as a warm friend of Dr. Smith, and whose wife, as has been noted, rendered such great services to the Seminary in the summer of 1865, was active in associations for the aid of children and delinquents and for thirty-eight years was a Presbyterian elder. Mrs. George Brown herself was deeply interested in religious and charitable work. After the death of her husband in 1859 she received without restrictions his entire fortune, one of the largest ever possessed up to that time by a citizen of Baltimore. She then continued and apparently extended the practice of unostentatious benevolence which her husband had followed. After her gift to Union Seminary she furnished the funds for the building of Brown Memorial Presbyterian Church in Baltimore, in memory of her husband. On the wall of this church the following inscription is now found:

Isabella Brown
D. July 20, 1885.
"Full of goods works
and alms deeds."
By her Christian munificence
this memorial church was erected.
"And they heard a great voice
from heaven saying unto them,
Come up hither."

Mrs. Brown, together with other members of her family, contributed largely to the remodeling of the First Presbyterian Church of Baltimore, the spire of which is one of the most beautiful in the city. It was in accordance, therefore, with the tradition followed by her husband's family and by herself that Mrs. Brown, who had already contributed to Dr. Smith's emergency fund in the summer of 1865, made her gift of $10,000 a year later.

III. The Library

The purpose for which this sum was donated requires a word of explanation. The emergency fund of 1865 had met the more pressing needs of the Seminary, since payments on the Vir-

ginia State bonds, comprising the greater part of its endowment, were made in 1866. The McCormick gift had made possible the payment of salaries for the professors approaching in real value those paid prior to the war. Furthermore, the success of the Seminary in overcoming its financial difficulties opened up the prospect of new gifts in the future. Those directing the affairs of the Seminary could now look beyond the problem of merely keeping it alive and could work for its real growth and expanding usefulness. Hence, when Mrs. Brown in the summer of 1866 manifested a willingness to make a substantial gift, it seemed best that this should be used for permanent improvements. Accordingly, it was devoted to the construction of a library building as soon as conditions should make this feasible.

The library of the Seminary, as has been recently set forth in an interesting article by the present Librarian,[4] originated in a collection made in 1806 and 1807 for the theological students in Hampden-Sydney College. Additions were made to this collection during the early years of the Seminary, the most important consisting of the theological books of Dr. John Holt Rice. In 1833 and 1834 Mr. B. M. Smith, then an assistant instructor in the Seminary, made a catalogue of the collection, which amounted to 3,000 volumes, and had the books shelved in the gallery of the Seminary Chapel. At the time of the Civil War the number of books had increased to about 5,000. The war necessarily checked the growth of the collection. But by 1869 the number amounted to 5,800; by 1872 to 8,330; and by 1876 to 10,000. The accommodations for these books had long been inadequate. The physical structure of the library as it was at this period is described as follows by Dr. Peyton H. Hoge, a student of Hampden-Sydney College in the 70's:[5]

> The Central pavilion [of the Seminary Building] contained the chapel which ran up for two stories. The gallery on the level of the

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[4]The Union Seminary Review, August, 1944, pp. 284 ff. See also Dr. Smith's address at the laying of the cornerstone of the Library building, September 1, 1879. *Loc. cit.*, pp. 294 ff.

[5]*The Life and Letters of Walter W. Moore,* by J. Gray McAllister, p. 74.

second story was used for the library until the Library building was erected.

In May, 1868, Dr. Smith recommended to the Board that a room adjacent to the Library

> should be assigned as a reference room and kept warm and supplied with a few conveniences for the use of all resorting to the Library and wishing to consult books and make extracts requiring time, such as will render it inconvenient to remove the books used to their rooms.

This recommendation was accepted and Dr. Smith reported that the results of the improvement had "fully justified the propriety of the arrangement."

In spite of the inadequacy of the library equipment, the trustees thought it best to postpone the erection of a new building, for which Mrs. Brown's gift had been made, partly because additional funds were needed and partly because the "unsettled financial condition" of Virginia in consequence of the political situation during the Reconstruction era made it doubtful whether the state bonds constituting a large part of the Seminary endowment would retain their full value, so that further expansion was considered unwise. The new building was in fact not constructed until 1879, by which date Mrs. Brown's gift by wise investment and the accumulation of interest had increased to $18,000.

IV. Further Growth of the Endowment

In the meantime Dr. Smith had continued his efforts to increase the resources of the Seminary. His general objectives in the matter are stated in a letter to Mr. McCormick sent on June 28, 1866, after the latter had promised his large gift but before Mrs. Brown had promised hers:

> There is now a special need for placing the Seminary on a safe & sure ground—1. The crippled condition of Columbia leaves this Seminary alone, as a place for rallying of all conservative men & a resort for Students, not only of South but of West & North, who wish to be simply *Presbyterian ministers of the Gospel.* 2. In former times

$1,200 was thought the least salary for a Professor which would be adequate. But by depreciation of currency & the increase in the price of living, irrespective of this depreciation—$1,800 is not as much as 1,200 was—thirty years ago. At Princeton $2,500 is paid. But we must live as plainly as possible, for the present & be closely & rigidly economical. Many men about N. Y. expend more on a conservatory & flower garden, than is given to support one of our Professors. If times grow better the Board will be able, if necessary, to increase this Salary. The Professors manage to get along by some little help from preaching in churches near the Seminary—otherwise unsupplied. 3. Then our Library needs large additions—$600 a year would not be more than is needed to make useful additions & supply other expenses. The Library of Brown University at Providence, R. I., amounts to 40,000 volumes & has a fund of $1,200 a year for its expenses & increase. 4. Then by dilapidations of time, during the war—our entire buildings are sadly out of repair. . . . It would require $3,000 at once, to put them in order, but if I can secure an endowment which will enable us to appropriate 6 or 700 a year for a few years. we can manage to meet this necessity. 5. We lost all the Scholarship funds, except a small amount. With our present number of students, in the absence of other sources, our churches will be able, for a few years, to meet this demand. But as our numbers increase, as they will, it will be necessary to have scholarships—and I have thought if we could succeed in procuring ten—i. e., at $3,000 each—$30,000—it will be enough. I do not think it desirable to make the way into the ministry *too easy* & yet we ought to be able to help young men who are truly youth of "parts & poverty."

Thus you see we need about $50,000—besides your liberal donation. I hope to secure it in time. Your noble act has not only encouraged me in my tedious & hard work, but it has awakened liberal views in the minds of others.

To carry out this program Dr. Smith, in October and November, 1866, visited Louisville, St. Louis and Memphis, and in 1869 went to New York to appeal to the members of the Brick Church. As a result of these visits, probably also of visits which have not been recorded, of correspondence, and possibly of the efforts of others besides Dr. Smith, a number of fair-sized gifts came to the Seminary during the Reconstruction years in addition to the larger ones of which special mention is made in this article. Thus Dr. Smith reported contributions from St. Louis, Louisville and Memphis of more than $1,600 in 1866. $2,000 was contributed in 1867 by Mr. J. L. Weeks of Baltimore and $3,000

in 1869 by Mr. Weeks together with Mr. J. T. Soutter and Mr. W. C. Gilman of New York. In the meantime Dr. Smith, through correspondence and other means in 1867 and 1868, obtained $2,000 for students' scholarships and $5,000 in legacies from people of Virginia and Tennessee.

An important gift to the Seminary at this period which was apparently obtained in part at least through the instrumentality of Dr. Smith was the bequest of $9,000 made by the Rev. Urias Powers, who died in 1870. He was a native of New Hampshire and a graduate of Dartmouth and of Andover Seminary. He did home mission work among the Negroes of South Carolina and held pastorates in that state and in Virginia, including one at the Big Lick Church (now the First Presbyterian Church of Roanoke), which he had organized. His bequest, amounting to one-half of his estate, was all acquired by the Seminary a few years after his death. In accordance with the terms of his will, these funds were used in the purchase of books for the Library.

Dr. Smith appears to have been instrumental at this period in procuring still another large gift to the Seminary. On June 5, 1871, he wrote as follows to Mr. McCormick in New York:

> You will be glad to know that our good old friend Mr. Henry Young of your city is contemplating a donation to this Seminary of a whole or greater part of a sum to found a Professorship—$30,000. He assures me "he will take care to see that amount secured."

Dr. Smith also recorded in his diary that in the spring or summer of 1871 he "concluded a negotiation for some time pending with Mr. Young by which we get another large donation of $30,000." Furthermore, in his diary kept in the years 1887 to 1889 Dr. Smith stated that he had raised altogether $100,000 for the Seminary. There seems little doubt but that in making this estimate he must have included the Young gift.

About Mr. Young, the donor of one of the two largest gifts contributed to Union Seminary during the Reconstruction period, surprisingly little is known. The only published account of his life contains the following statement:

> When of the firm of Fellows & Young, in 1820, he failed. He then became clerk, afterward agent, then proprietor. By honorable dealing, he has become a millionaire, and that without leaving the spot in Maiden Lane where he began doing business.

It appears also that Mr. Young was made treasurer of the Brooklyn City Bible Society at its formation in 1840 and that upon the incorporation of the Brooklyn City Library in 1839 he was made a director.

In May, 1872, Dr. Smith wrote to the Board of Trustees as follows:

> The service which I undertook in 1866 of increasing the endowment of this institution is now virtually closed. It is possible, as I may have opportunity, that I may yet occasionally be able to render further aid. But the exhausting work of the last six years had told heavily on my health and I feel compelled to seek more time for rest.
>
> I thank the Board for the repeated expressions approving a service, which however laborious, taxing to strength, involving long and painful absences from home and detrimental to private interest, has been a labor of love.

Dr. Smith's success in raising funds for the Seminary can be accounted for at least in part by certain qualities which he possessed in a preëminent degree and which were peculiarly useful in promoting the success of the objective which he sought. His gift for friendship, his wide acquaintance in the Church beyond the bounds of the South and his comparative lack of narrow sectional prejudices clearly stood him in good stead in his visits to the Presbyterians of Baltimore, New York and Boston. Another important factor in his success was the faith which he cherished in the worth and value of the Seminary to the cause of religion in his own time and the prospects of its usefulness for the future. Thus in writing to Mr. McCormick on December 11, 1866, after his return from his fund-raising expedition to Louisville and St. Louis and to the meeting of the Assembly at Memphis, he says:

> From all I could see & hear, I am more than ever convinced of the wisdom of those, who founded this Seminary and of others, who like yourself, have made it the object of a large & liberal charity. In

the progress of things, we may look for the present instability north & south to subside. . . . Already the Missouri & Kentucky men are saying—"We shall look to you." It would never do for us to remove one inch to the south, nor to the west. The strong Virginia feeling in Kentucky, Missouri, Tennessee & Arkansas—will turn the men & churches there to us. If then our plans for permanent enlargement & the management of the Seminary on a liberal scale, can be realised, we have every reason to believe, that in a few years, perhaps not over ten, this Institution will deserve, & will have, the *first place* in the confidence & affection of all sound conservative Presbyterians, throughout the country. I do, as you well know, most highly honour & thank you for your liberal endowment—but I have little doubt, that if you live to the ordinary length of human life, you will see the day, when you will regard your having identified yourself with the success & enlarged usefulness of this Institution as one of the most pleasing acts of your life; and you will say with an honest & proper pride to your children—"I came forward & helped that Seminary out of its embarrassments, just when it might otherwise have remained as crippled, as to forfeit hopes of success."

Dr. Smith was successful in obtaining aid for other religious institutions of the South than the Seminary. Thus on July 22, 1865, he wrote as follows to Mr. McCormick:

I intended during our ride to the Park yesterday morning to have a conversation with you on a matter of great interest to our Church in Virginia at this time.

At the risk of seeming *greedy*—I will take the liberty of submitting the subject to your attention in this rather imperfect mode. The office & entire property of the "Central Presbyterian" was consumed by fire April 3rd. Dr. Brown had but recently finished paying for it: and it constituted about his entire property.

Such a paper is now most urgently demanded—It is the only reliable paper of our church north and south except Dr. Robinson's for sustaining before the people the interests of a truly pure & evangelical Faith according to Presbyterian principles. Dr. Brown is endeavoring to raise an amount which will enable him to set the paper afoot again this fall. He will need $3,000. In the present state of our churches south the raising of this amount will be exceedingly difficult—You know him, & all his history, I need not say how entirely he possesses the confidence of all our people nor how you will lay us all under additional & lasting obligations by extending to him such help as you feel it convenient to do, in this emergency.

I know your position & circumstances expose you to many such

calls & just now especially so. That you have so recently & so nobly & generously given a favourable answer to my propositions in behalf of our Seminary, might seem, at first sight a reason why I should refrain from presenting this matter to your attention—But the subject is one of intrinsic importance—Now is the time when the help proposed is most urgently demanded and I know you too well to suppose that you will misunderstand my motives.

It appears that this appeal was successful, and partly as a result of Mr. McCormick's aid *The Central Presbyterian* under the Rev. William Brown's editorship remained the foremost Presbyterian periodical in the Southern states.

V. Relief of Distress

One of the major problems of Reconstruction days in Virginia, as in other Southern states, was the poverty and in some cases sheer destitution to which so many people were reduced. This problem engaged the especial attention of Dr. Smith. In January, 1867, he stated that he had distributed since the close of the war from $1,200 to $1,500 sent by people in New York, Baltimore and St. Louis, and had "seldom if ever had more satisfaction in any work to which [he had] been called." It was out of this experience that he made an arrangement with the McCormicks which increased his duties in this sphere of activity. Mr. McCormick was one of the few people of Virginia origin and connections who was possessed of great wealth in the ante-bellum period. So rare a person was fated to be the objective of something like a mass movement of solicitation for aid on the part of unfortunate Virginians. Not only those in humble stations of life but members of some of the first families did not hesitate to bombard him with requests for loans or gifts. Desirous of doing what they could but unable to decide among so many calls, Mr. McCormick and his wife sought from friends in Virginia information and advice about the requests as they arose. Thus in January, 1867, Mrs. McCormick enquired of Dr. Smith regarding a case of apparent need in the Hampden-Sydney neighborhood that had been brought to the attention of herself and her husband. Dr. Smith replied that the matter had

already been attended to through "the benevolence of Baltimore friends." He then continued:

> 1. I am very much flattered by this evidence of your confidence which I have endeavored to deserve: and I shall continue to do so. I have no doubt you are very much annoyed with similar application from all sorts of people about all sorts.
>
> 2. I have forborne for the reason, just suggested in the last sentence, to present to your consideration such cases. I am happy to believe that you derive great pleasure in a judicious distribution of the ample means with which God has entrusted you. But I have felt that you were rather called in God's providence to consider objects of more permanent bearing & wider reach of benefit, than cases of individual need of comparatively small amounts. Hence I have not asked any contribution for sustaining our indigent students tho: we have many excellent & worthy men who would do great credit to any Benefactor.
>
> 3. Besides, you had made us such a liberal Donation to our permanent funds that I did not feel it was right to call on you for aid in smaller sums—or indeed for any additions till your affairs may seem, in your estimation, to justify farther aid on some similar scale for our Library fund.
>
> 4. Still I will take the liberty of saying that if you are disposed to make special contributions to relieve some of the cases of pressing need in your native State, you will confer an additional obligation to the many under which you have placed me, by permitting me to be your almoner,—if you feel at any loss in respect of cases about many of which you must be ignorant. I now know of many cases of persons formerly in comfortable circumstances who are entirely dependent & many actually at a loss for the necessaries, to say nothing of the comforts of life.

This suggestion was adopted in a slightly different form from that proposed by Dr. Smith. There had been formed the New York Ladies' Southern Relief Association, of which Mrs. McCormick was a member. Dr. Smith was made an "almoner" of this association, and he expressed to Mrs. McCormick the "great pleasure" it afforded him to act in this capacity. Consequently he wrote on May 28, 1867, to Mrs. McCormick:

> I have before me several distressing cases, which fifty or a hundred dollars would do much to relieve.

He then suggested a donation by the Association. This presumably was made, and probably other cases which he presented were similarly dealt with, since we know that he distributed during 1867 funds received from the Association amounting to $350.

Dr. Smith continued after this year to present other cases of distress to Mrs. McCormick or her husband. Thus in June, 1869, he asked for $800 to $1,000 to help a widow and her children. In July, 1869, he wrote to Mrs. McCormick as follows concerning a family for whom the latter and her husband had agreed to send aid:

> Mr. McC. may send the cheque, at his convenience, *payable to my order*—I have undertaken to gather in this way, a small sum to purchase a home for this deeply distressed & impoverished family; and as I did not like to raise expectations, which might not be realised, I have withheld from them an account of my exertions. So the whole matter is in my hands as a kind of self-constituted trustee, with the approbation & knowledge of other friends of the family. I intend as soon as my scheme comes to a success, wh: I have now good hopes of receiving, to furnish all who have aided in the enterprise a full account of the whole Receipts & Expenditures.

A few weeks later he wrote as follows concerning this case or another one of similar nature for which Mrs. McCormick had made a substantial contribution:

> Part of my engagements during this time have related to the family whose distressed condition has drawn forth this substantial expression of sympathy. They now reside 20 miles from here. I have about completed a negotiation for the purchase & repairs of a small home in this neighborhood, and arranged for their remaining where they are till the repairs can be completed.

In 1870 he investigated a case referred to him by Mrs. McCormick concerning an old lady, a retired school-teacher, who was in extreme poverty, together with her niece, her young grandniece and other children. Dr. Smith reported that the old lady was deserving of aid, as were the children, while the niece was a fraud.

This practice continued even after the evil Reconstruction days were past. In 1875 Dr. Smith appealed to Mrs. McCormick on

behalf of a girl who was desirous of obtaining an education in order to become a teacher and so be able to help her impoverished family. He reported that he had already raised $375, but needed in addition an equal amount to carry out the project. In 1884, shortly before the death of Mr. McCormick, his friend asked him to give help in a case of "unusual merit and of a very pressing character."

What was the result of these requests and suggestions we do not know, since all the relevant correspondence was not preserved. It is probable that in most cases the McCormicks followed Dr. Smith's proposals and that they took a similar course with regard to other proposals of which we have no record. On one case, though of a somewhat different nature from those already noted, we do have some information regarding the action taken. In 1868 Mrs. McCormick wrote to Dr. Smith asking his advice about giving aid to the Edgeworth Female Seminary in Greensboro, North Carolina, of which the Rev. J. M. M. Caldwell was President. In reply Dr. Smith wrote as follows on January 2, 1869:

> I can hardly say I have a personal acquaintance with Mr. C., for it is many years since I saw him. He seems to have been a successful Educator. As to his present plan I know but little of the details. I think however, Mr. McC. would be making a very proper disposition of his benefactions by contributing to the scheme. If I might suggest, supposing the School incorporated, he might confer a double benefit, by entrusting the contribution to a wise Trusteeship, the principal to be loaned on Security of Bond & Mortgage, for three times its value—and the interest paid annually to the beneficiaries of the School. . . .
>
> At all events, I am fully persuaded, that whatever he does will be well bestowed, for Mr. C. has a good name for uprightness & good motives.

Whether Mr. McCormick gave assistance to Mr. Caldwell in the manner suggested by Dr. Smith is not known. However, Mr. and Mrs. McCormick did contribute to the fund being raised by Mr. Caldwell for the "Relief of Indigent Ministers of the South," a fund established for the education of daughters of Presbyterian ministers, and Mr. and Mrs. McCormick supported one such daughter in Mr. Caldwell's school from September, 1869, to June, 1872, at the cost of $200 annually.

VI. The Question of Church Reunion

One of the chief problems of religious leaders in the United States during the Reconstruction period was that of the sectional divisions in the denominations occasioned by the controversies over slavery and secession. When the war was over, the Southern Methodist and Baptist organizations retained in each case their separate existence. On the other hand, the division in the Episcopal Church was quickly healed. Since the two principal Presbyterian national bodies, the New and the Old School, had divided along sectional lines so recently, the first in 1857 and the second in 1861, there seemed some prospect that reunion might be effected in this denomination also and the unfortunate schism, so obviously at variance with the acknowledged principles of Christianity, might be healed.

Such was the dream of Cyrus McCormick. Long a resident in the North, where he had built up his great manufacturing establishments and where his major interests necessarily lay, he yet retained a strong feeling of affection for the South and especially for his native state, Virginia. Hence the project of reuniting the Church of which he was so prominent and influential a member appealed to him with especial force. In this reunion he saw the opportunity to obtain the aid of Southern religious and social conservatism in his contest with "radicalism" in the North. Furthermore, he had a statesmanlike aim of promoting the growth of national as opposed to sectional or party or factional interests. Thus in his letter of July 14, 1865, to Dr. Smith he says:

> In what was done by me for the Presbyterian Theological Seminary of the North-west, one important object designed to be secured was the establishment of an institution in the great West, under the control of the General Assembly of the *United States,* with a view to strengthening the national religious influence there as opposed to sectional or radical influences, and thus so far to promote the stability of the Union. Now that in the providence of God, we have passed the terrible ordeal of a protracted civil war, unparalleled in destructiveness and all that makes war horrible, and are again, without controversy, the *United States,* with yet a glorious future in prospect, religiously as well as politically, should wise counsels prevail, it would afford me the greatest satisfaction if, by any means in my power, I could contribute anything

toward the consummation of that universal harmony between all parts of our country, which is now only necessary soon to make it the most powerful and influential of all countries in the world.

Unfortunately, Mr. McCormick's views and aims were not shared by most of his fellow churchmen. The Northern Old School Assembly, meeting in May, 1865, during the excitement resulting from the close of the war and the assassination of Lincoln, had declared that slaveholding and secession were alike "great crimes" against God and that a Southern Presbyterian desiring to become a member of a Northern church must "confess and forsake his sin." This action, which, of course, made reunion for the time being impossible, was deplored by Mr. McCormick, who wrote as follows to Dr. Smith:

> I believe it to be the duty of every member [of the Northern Church] to exert whatever influence he may have in opposition to the action of the General Assembly in its late deliverance, and with boldness of speech to defend the right against error, thus swelling the current of truth, that must sooner or later prevail, in the hope that it may be in time to save the great interests involved. . . .
>
> But for the error committed by the General Assembly in its action taken in 1861, toward its members subject to the then ill-advised "Confederate Government," what an influence and power might, and no doubt would now be exerted by that Church for good, in reuniting the people North and South, in the bonds of fraternity and Christian fellowship. Whatever differences may have existed hitherto in the church on the abstract question of slavery, practically there could no longer have continued any trouble from that quarter, while formerly no such difference disturbed the question of membership in our church. But now, by the action of the General Assembly, if not reconsidered and modified, the disruption of the church is to be perpetuated, while it is held by President Johnson that the status of the *States* remains the same as before the war!

Consequently, Mr. McCormick proposed that the General Assembly of his Church should at its meeting in 1866 rescind its resolutions of the preceding year. If necessary to meet the grievances of the Southerners, the Spring Resolutions of 1861, which had been the original cause of the separation, should also, he thought, be repealed.

Dr. Smith, when he received Mr. McCormick's letters setting forth his views on church reunion, expressed himself as being in full accord with his friend's position regarding the necessity of the rescinding of the Northern Assembly's resolutions of 1861 and 1865, though, as he explained, there were others in the Southern Church who demanded that all deliverances of the Northern Assembly during the war on slavery and secession should be similarly dealt with, and he himself, as will be noted at a later point, afterwards adopted the same position. He had, however, little hope that Mr. McCormick would be able to accomplish his aims, though they might in part be achieved in a somewhat different manner from that which Mr. McCormick had in mind. Thus he wrote in his letter of December 20, 1865:

> It does not seem to me that the prospects of Church Union are very flattering. But there is a great consolation in the assurance that Christ loves His church more by far than we do & can do all that is best, and will do all that is best for its well-being. I am now inclined to think that your wishes & views will be ultimately accomplished, tho not by a union of the Old School North & our Southern Church but that the Radicals will so operate as to drive out all the conservatives of the Northern Church both Old and New School who will unite with us, and the Radicals of both Old & New School north will constitute a sectional church which because it is sectional & pervaded by a policy of a worldly kind will ultimately go to wreck. Or it may be, if the next A[ssembly] adopts a decidedly conservative policy the Radicals will go over to the New School & the conservative elements in that body will join with the conservatives of the Old School & so with us to constitute a National Church.

A few weeks later, on February 23, 1866, he sent an elaborate statement of his views on the matter as they had then matured in his mind. He highly approved of his correspondent's position and that of others holding similar opinions:

> Occupying a ground in which you have been exempt from the exciting influences that have driven many at the South to utter, perhaps, some hard things, and at the same time with no sympathy for the radicalism of the North, you hold, unimpaired, right views of Church power and functions on the one hand, and condemn anything like a spirit of division on the other.

But besides the Radicals in the Church, many so-called conservatives, including his old friend Dr. Hodge of Princeton Seminary, held views that the Southerners could not accept.

> Then I am led [he continued] to the painful, but plain conclusion that the question of union of the Northern Church is for the present settled. And this by no act of ours. Just as you counselled,—just as, accordingly, I wrote to Dr. Brown (Editor of *Central Presbyterian,*) from New York,—just as I told Preston and Miller (of Petersburg) on their way to the Southern Assembly when I met them in Lynchburg, on my way home,—just as Dr. Wilson & Co., of Louisville, and all our friends without exception at the North, counselled,—the *Macon Assembly* [of November, 1865] *were dumb.* It was not for them to offer terms,—not for them to come hanging about the church door and asking for admittance,—not for them to say: If you will let down the bar in your body we will come back. No, their position is: "Our strength is to sit still." Occupying this ground, we wait the issue of the next meeting of the Assembly. We are as much disposed to a united, harmonious National Church as ever. But the view implied in speaking of our *returning* to the Church is not the correct one. We have never gone away. We may not have the books, the succession of men, the funds, the seminaries, but we have the succession of Faith. I will leave to any unprejudiced man to take the whole proceedings of the two Assemblies,—that of the North for 1861-65, and that of the South,—and say which is most like all preceeding Assemblies.

As Dr. Smith had feared, the Northern Assembly at its meeting in 1866 refused to follow the course desired by Mr. McCormick and others of his way of thinking. Instead of rescinding the resolutions of the previous Assemblies regarding the Southerners, it reaffirmed them in still more vigorous terms and virtually expelled the Louisville Presbytery for refusing to subscribe to these resolutions and others of similar purport.

It was clear that Mr. McCormick's efforts had been in vain. Hence Dr. Smith wrote to him after this meeting expressing his regret at what had occurred:

> You have my sincere sympathies, in the disappointment to which you have been subjected, in witnessing the failure of all efforts for the reunion of the Church, North & South. I have no doubt, however, that you have found some alleviation of your concern in this sad state of affairs, in the consciousness that you had laboured faithfully, liberally

& with a christian spirit, to effect an end, which your affection for the church of our fathers, and your judgment of the interests of Christ's Kingdom and the welfare of our common country, alike dictated to be so highly desirable. In this too, as in all the stirring events of the past five years of tumult, oppression, war, blood shed & calamity, it is comforting to the benevolent heart to feel, that the Lord Jesus Christ still reigns & is "Head over all things to his church." The very events which we often deplore as most calamitous, He often orders to the most efficient means for producing the best results for His cause.

You know, that while I co-operated with you, in my poor & feeble way, to securing the great object, at which your aims were directed, I was never sanguine of the success which you desired &, at one time, seemed to anticipate. As I told you & Dr. Rice & others, last summer, &, more decidedly, last winter, it did not appear to me probable, that any measure of conciliation would be successful. I think the position of the Southern Church was one of great christian dignity & propriety. We did not secede till driven out & we took no impracticable or unchristian stand as to re-union. The blame from the first to last, rests on those, who have first driven us off & then erected barriers to our return.

The situation resulting from the action of the two Assemblies was accepted by Dr. Smith as disposing of the question of reunion, at least for the time being. He now believed that the Southern Church should pursue its own course without doing anything to excite sectional ill-feeling. His attitude towards the matter is shown in the following extract from his letter to Mr. McCormick of December 11, 1866, written shortly after his visit to Memphis, where he had attended the session of the Assembly:

You have no doubt seen some accounts of the Memphis Assembly. Still I think you will like to hear something from one who was there. We had a very well digested gospel sermon on the opening of the A[ssembly] by Dr. Howe of Columbia. There was a quite good attendance, about 100—only two or three Presbyteries being unrepresented. There was a most excellent Christian Spirit manifested throughout the meeting. The preaching was truly evangelical. During the time I was there & afterwards, as I learned, there were several very animated & able discussions on subjects of fundamental character, arising from the consideration of the Form of Govt. & the canons of Discipline: But there was never a harsh word uttered & not the most distant allusion to the Northern Church, no personal reflections—no discourteous remark. Everyone treated every other one as a christian brother. Indeed

the whole character of the meeting forcibly reminded me of the meetings of the Synod of Va. or one of our Presbyteries when we were boys & I often thought of you & wished you could be there. You would have enjoyed the meeting highly. The Reports from various sections of the church indicated a healthy state of religion & evinced the determination of our people, everywhere, to live peaceably, mind their own business & let the old church alone.

Dr. Smith had little sympathy with efforts in the Northern Church to bring the Southerners back without acceding to the terms set forth by the latter. Thus on May 23, 1867, he wrote to Mr. McCormick:

I observe a short paragraph in the political papers today that the Northern A[ssembly] was engaged in discussing a proposition to receive the disaffected on promise of good behaviour in future. Does this denote any backing down? The A[ssembly] can do nothing less, properly, to restore peace, but repeal the tyrannical & unconstitutional doings of the past 6 years.

In 1869, when the Northern Church seemed in a more conciliatory mood than just after the war, he wrote:

God grant you success in all your earnest & kind efforts to bring about conciliatory feelings on both sides. You know that from the summer of 1865 on, we have entirely sympathised in this matter, & I am as much desirous of the consummation of our wishes as ever. But *facts* are stubborn things. We cannot hasten matters of this sort. The leading men with us, as I wrote to you, are decided that no overtures of Intercourse can be entertained, till the Northern A[ssembly] distinctly & unequivocally disavows the *principle* of mingling political matters with Ecclesiastical, so as to make a man's political sentiments the test of christian character: and also retracts the offensive terms in which the A[ssembly] of 1865 characterised the Southern Presbyterians.

The Northern Assembly which met in May, 1869, sent a delegation to the Southern Assembly with the proposal that as a step towards reunion each body should treat as of no effect the resolutions adopted by the other except those approved by both bodies. The Southerners rejected this proposal, adhering to their original demand for an explicit repeal of the offending resolutions.

Mr. McCormick was disappointed at this action. Dr. Smith

approved of this action in part. But he "deplored the discussion in the [Southern] Assembly elicited by the visit of the [Northern] Commissioners" and thought it had done "a very injudicious thing" in virtually rejecting the olive branch extended by the Northerners. It should have appointed a committee to confer with a like committee from the other Assembly:

> Who knows that the two committees would not have agreed on some plan satisfactory to both sides, by which terms & concessions might have been secured which would at least have put the two bodies in a conciliatory position?

Mr. McCormick thoroughly agreed with his friend:

> You would have advised differently [he wrote on July 20, 1870]. Your position is all that the S[outh] could properly have taken.

Dr. Smith now apparently saw no immediate possibility of reunion. For many years after the Reconstruction period, and apparently throughout the remainder of his life, he believed that public agitation of the subject was generally harmful.

> Let us avoid discussion among ourselves [he wrote in *The Central Presbyterian* for July 10, 1876]. Time and quiet will, doubtless, bring about either more explicit statements from our Northern brethren, or satisfactory explanations of the past. Whether without these, indeed, the consummation of a good beginning may not be reached, time must reveal.

It has seemed desirable to give a fairly full account of the activities of Dr. Smith which have been treated in the preceding pages because of their importance and also because of the availability of an especially large quantity of source material regarding them particularly. This, of course, should not obscure the fact that Dr. Smith continued to lead during the greater part of the Reconstruction period much the same sort of life, as student, teacher and writer in the quiet village of Hampden-Sydney, as has been depicted in the preceding articles in this series. In fact it was during thse busy years that he prepared an introduction to the

American edition of his commentary, written before the war in co-operation with the Rev. A. R. Fausset of Great Britain, on the Poetical Books of the Bible. But there are unfortunately lacking any detailed accounts of his personal life during this period.

It has furthermore been found necessary to postpone until the next article accounts of certain events of his life which actually occurred in the Reconstruction period but which have a close relationship to the activities and interests of his later years. Thus his work at the General Assembly of 1867, to which he was a commissioner and in which he took an active part, will be treated in connection with his services to the Southern Church as a whole from the Civil War to the end of his life. A similar course will be followed with regard to his services to Washington College during General Robert E. Lee's administration and afterwards. His connection with the movement in the late sixties for the establishment of a real system of public schools will be covered in a sketch of his work for education during the time of his professorship in the Seminary.

NOTE

The material for the preparation of this article was supplied to a large degree by the Library of the Nettie Fowler McCormick Biographical Association. Miss Roderick and Miss Bostater, of this Library, as well as other members of the staff have been exceedingly helpful in furnishing transcripts of Dr. Smith's correspondence with Mr. McCormick and in searching their files for information on special matters. The staff of the McCormick Historical Association have also given valuable assistance in the preparation of the article.

As in the case of the other articles in the series, Dr. McAllister, the Editor of the REVIEW, has furnished transcripts from *The Central Presbyterian,* has supplied needed information from the Seminary records and in other ways has collaborated in the preparation of the article.

The author is indebted to Mrs. A. J. McKelway, Sr., daughter of Dr. Smith, for the use of Dr. Smith's diary and of transcripts made by her several years ago from the Seminary records. She desires that anyone having material on Dr. Smith's life should correspond with her at 2071 Park Road, N. W., Washington 10, D. C.

THE 1946 VERSION OF THE NEW TESTAMENT—FROM A READER'S POINT OF VIEW

By the Rev. P. Frank Price, D. D.,[1]

Florence, South Carolina

The Revised Standard Version of the New Testament is described by the publishers, Thomas Nelson and Sons, New York, as "the most important publication of 1946." This is undoubtedly true, and the rapid sales would seem to bear it out. Even so, this revision has not met with the worldwide anticipation accorded the British-American Revision of 1881, when, if I mistake not, the whole New Testament was cabled across the Atlantic and published in full in a New York metropolitan newspaper.

I. Attitudes to the Present Revision

There are probably four attitudes in regard to the present revision. First, of those who for seventeen years have followed the work of revision with intelligent interest and anticipation. Second, of those who are just now waking up to the realization of such an accomplishment and are wanting to know more about it. That these two classes represent a wide constituency is illustrated by the sale of the $2.00 edition since it was first put on the market on February 11th. The publishers write, "we expected a shower but not a deluge." Within a week, two printings were sold out and would-be buyers are now waiting for the fourth edition. Mr. John W. Hill of our Presbyterian House in Richmond writes that they ordered 500 copies each for our Dallas and Richmond bookstores and these were sold out in four days. The third class are of those who are "from Missouri" and have to be told. I asked

[1]Foreign missionary to China, 1890-1941; Professor of Theology and Homiletics, Nanking Theological Seminary, China, 1912-1941; Moderator of the General Assembly, Presbyterian Church, U. S., 1937; associated with the Chinese revision of the Bible for the thirty years of the revisers' work upon it (1890-1920).

the librarian of a public library of a city of more than 20,000 people within the "Bible Belt" of the South if she had this New Testament in stock. She had not even heard of it and her conclusion was, "The old King James' is good enough for me." The number who have to be informed is large. The fourth class is of those who have heretofore had little concern in Bible reading and whose interest now may be stirred by this more understandable version, the language of which is "right down their alley." This group, probably of increasing size, is a challenge to all those who desire the Book of Books to be read and understood by people at large not only in church gatherings but in public schools, in conferences for young people and in popular gatherings generally.

II. Reasons for Revision

"An Introduction to the Revised Standard Version of the New Testament," a booklet of 70 pages, issued under the imprimatur of the International Council of Religious Education, has illuminating articles from the pens of nine of the revisers, explaining from various viewpoints the reasons for revision. In addition to this I have before me two articles from Dr. L. A. Weigle, the chairman of the Committee of Revisers, one being an article to be published in the spring number of *Religion and Life* and the other an address which he delivered in Columbus, Ohio, on February 11th, the day on which the revision was released. For the benefit of those who have not such material at hand a brief résumé may be given:

1. The first reason for revision is the discovery of new and important manuscripts that bear upon the Greek text. These discoveries constitute an amazing story, one which reads like a romance. The Greek edition on which the King James' Version was based was the Beza text, printed in 1598. Remarkable progress has been made in going behind this source and recovering the original text, largely embodied in the Westcott and Hort Greek New Testament. In accomplishing this feat no less than 5,000 points were changed. The revisers speak in high terms of the Wescott and Hort edition, though they have deviated from it in some particulars.

2. A second reason was another startling discovery in regard to the style of the New Testament Greek. Greek papyri discovered in the soil of Egypt have brought to light documents of all sorts,—deeds, leases, contracts, legal proceedings, invitations, receipts, accounts, and letters,—all revealing that the everyday language of the people of Palestine in our Lord's day were written in *Koinē,* the very language of the New Testament. Dr. Weigle states that this language was spoken throughout the Roman Empire by a larger proportion of people in the civilized world than speak the English language today!

3. The third reason given for revision is that the American Standard Revision of 1881 was too mechanical in its translation of the Greek and has other imperfections that should be corrected.

4. The fourth reason is that a great number of English words have changed their meaning since 1611 when the King James' Version was completed. Only the love of this noble monument of the English language has covered up its many defects in obsolete words and phrases.

III. The Translators

An impressive group of scholars has been at work upon the new revision. A committee of thirty-one were elected in 1934. Among these was Dr. A. T. Robertson, who died in 1934, and Dr. James Moffatt, who died in 1944. Nine revisers distinguished for their scholarship continued on the Revised Standard Version until its completion. These were Dean Luther A. Weigle, Yale Divinity School, chairman; Dr. James Moffatt, Union Theological Seminary, Executive Secretary until his death; Professors Millar Burrows, Yale University; Henry J. Cadbury, Harvard University; Clarence T. Craig, Oberlin Graduate School of Theology; Edgar J. Goodspeed, University of Chicago; Frederick C. Grant, Seabury-Western and Union Theological Seminaries; Walter Russell Bowie, Grace Church, New York, and Union Theological Seminary, and President Abdel Ross Wentz, Lutheran Theological Seminary, Gettysburg, Pennsylvania. An interesting fact is that two members of this committee of translators, Dr. James Moffatt and Dr. Edgar J. Goodspeed, had each made independent

and widely used versions of the New Testament but entered into this work knowing that their own work would be superseded if this version should become generally accepted in the English-speaking world.

In addition to the committee of revisers there was an Advisory Committee of forty, representing the forty denominations composing the International Council of Religious Education under whose authority the revision has been made. The Presbyterian Church, U. S., has been represented on this Advisory Committee by Dr. Donald W. Richardson of Union Theological Seminary, Richmond, Virginia.

It may be said at this point that this revision, so carefully carried through, has brought to light no difference in the great doctrines of our faith held by the evangelical and co-operating Churches. In fact, many of the great doctrines have been brought out in bolder relief by the new translation. Take, for example, these words of our Lord: "Think not that I have come to abolish the law and the prophets; I have come not to abolish them but to fulfill them. For truly, I say unto you, till heaven and earth pass away, not an iota, not a dot, will pass from the law until all is accomplished." As in these sentences, so in the whole Book, the changes are in words only, not in fundamental truths.

IV. Defects and Disappointments

A careful reading of this Revised New Testament reveals many excellencies, and likewise not a few defects. Let us take the latter first. In comparing the different versions, the Version of 1611 is referred to as AV, the Authorized or Accepted Version, authorized by the Episcopal churches, generally used in most churches, and the only version accepted for general distribution by the Bible Societies. ARV refers to the American Revised Version of 1901 and RSV to the Revised Standard Version of 1946.

1. *We find the omission of time-honored and meaningful words.*

"Easter" (Acts 12:14) has been left out. Not a few will regret the disappearance of this word from the pages of the New

Testament. Though scholarship apparently requires this, it would be interesting to know why the translators of 1611 put it in. The word "Epistle" has been changed to "Letter" in the titles of the New Testament Epistles. We wonder why. The dictionaries tell us that an epistle is "a letter of sacred character or literary excellence, such as the Epistles of St. Paul." The word letter has no inherent dignity, whereas the word epistle has, and through long usage is well understood.

"Presbytery" [I Timothy 4:14] of the AV and the ARV disappears in the New Version, as also "General Assembly" in Hebrews 12:23. Some cogent reasons might be mentioned for their retention. (I appealed to my scholarly neighbor, Dr. James E. Cousar, Jr., in regard to the meaning of the Greek word translated "presbytery" in First Timothy 4:14, and his reply is that according to Liddell-Scott-Jones Greek English Lexicon of 1940 the word, which means council of elders or presbytery, appears here, in Acts 22:5, and in Luke 22:66, where it is translated by the RSV as "the assembly of the elders"). "Jupiter" and "Mercury" (Acts 14:12-13) have been deleted and Zeus and Hermes substituted instead. Also instead of "Diana of the Ephesians" we find "Artemis of the Ephesians" (Acts 19:28). All of these names, Jupiter, Mercury and Diana, have become familiar through usage while the substitute words require explanation. Their retention with a footnote giving the Greek equivalents, as in the ARV, would make for understandability. The word "virgin" in the well-known Parable of the Ten Virgins has been deleted and "maiden" put in its stead. The phrase, "Parable of the Ten Virgins," has passed into the Christian vocabulary and a reference to it is well understood in preaching and teaching. Is the change worth while with words that are so nearly synonymous? Of more importance are two words which have become deeply imbedded in Christian phraseology but do not appear in the new version. The first of these is "Calvary" (Luke 23:33). The explanation given for its omission is that "Calvary" was originally a Latin word and so is not properly a translation of the Greek word "Skull." But "Calvary" has been used in the Christian Church for 335 years and is thoroughly anglicized and understood. It has passed also

into hymnology, as in the well-known hymn, "My faith looks up to thee, Thou lamb of Calvary." If the RSV should be in general use at the close of this century, as we hope it will be, it would, if true to sacred tradition, have to retain the word "Calvary" or explain why not in a footnote. The other notable omission concerns the word "atonement" (Romans 5:11), the word "reconciliation" being used instead. "Atonement" ought by all means to be retained as an indispensable word in any version of the New Testament that bids for popular approval.

2. *Certain familiar phrases and sentences like old friends are misplaced or missing.*

"Verily, verily," so intimately associated with our Lord's language in the book of John, has been changed to "truly, truly." This rendering of the Greek words *"amēn, amēn"* was, we are told, debated by the translators for about two years. Their final rendering, however, by "truly, truly" is a phrase rarely heard in common speech and does not carry the solemn affirmation of *"amēn, amēn."* On the other hand, "Verily verily" has come to be generally understood. "Be of good cheer," a familiar saying of our Lord, in Matthew 14:27 and elsewhere, has been taken out and "take heart" put in its place. Again, the translators have adopted a term seldom heard in the English language, though a literal translation of the oft-used Chinese term, "fang sin." What could be possibly better than "Be of good cheer, it is I, be not afraid"; or "Be of good cheer, I have overcome the world"? The *"mote"* and *"beam"* of Matthew 7:3 have passed into common speech, whereas "speck" and "log," if referred to, must be explained. In John 18:36 Jesus said to Pilate, according to the former versions, "My kingdom is not of this world." The new version has it, "My kingship is not of this world." The meaning might be clearer if kingship were a common word, which it is not.

A verse memorized and loved by millions upon millions of children is, "Suffer the little children to come unto me and forbid them not, for of such is the kingdom of God" (Mark 10:14). The new version translates it, "Let the children come to me, do not hinder them; for to such belongs the kingdom of God." How the

little folks would be confused by such a change as this and how much less musical is the sentence in the new version! Another reference akin to this is that familiar passage in Luke 2:8, repeated at almost every Christmas celebration, which in the new version begins thus, "And in that region there were shepherds out in the field keeping watch over their flock by night," whereas the old version says, "There were in the same country shepherds abiding in the field," etc. One of the revisers is quoted in *Time* as admitting, "We have lost something of beauty" in the rendering there. Would it not be accurate to say, "There were in that same countryside," etc., and still be true to the original while retaining most of the well-loved phraseology. In I Corinthians 16:13 the AV renders the passage, "Watch ye, stand fast in the faith, quit you like men, be strong." "Quit you like men" is in the new version rendered, "be courageous," which is a much weaker phrase. Let one other illustration along this line suffice. Probably the best loved chapter for those who are in trouble is the 14th of John, and most comforting is the second verse, which for all these years has been rendered, "In my Father's house are many mansions." In the new version this sentence appears, "In my Father's house are many rooms." Our Lord in these words, as so often before, was painting a word-picture greater than the words He used. In this case His people have understood Him to be speaking of the house of Him who fills all things, where His chosen may find "abiding places," so translated in the margin of the ARV. These "abiding places" may well be described as mansions. To have a mental picture of a house full of rooms may be a mechanical translation of the Greek but it fails to convey the glorious vision inherent in those well-loved words. The closing words of the Lord's Prayer as they appear in the AV in the text are left out of the text of the RSV and placed in a footnote. There are many who would like to see them in the text with an explanatory footnote.

3. *Other points are doubtful or debatable.*

The *Louisville Courier-Journal* of February 17th published a whole page dealing with the new version and quoting ministers

of various points of view, mostly commendatory. The Rev. Dr. W. D. Chamberlain, Professor of New Testament in Louisville Presbyterian Seminary, among other things, has something to say about a noted verse in the Gospel of Matthew:

> As an example of an error which The Revised Standard fails to correct, he [Dr. Chamberlain] pointed to Matthew 16:19. The verse reads: "I will give you the keys of the kingdom of heaven and whatever you bind on earth shall be bound in heaven, and whatever you loose on earth shall be loosed in heaven." "The words 'bound' and 'loosed' in the original Greek are in the future perfect tense and should be translated 'shall have been bound' and 'shall have been loosed,'" Dr. Chamberlain explained. "The difference in the two meanings is of theological importance—it is a question of whether Jesus means that Heaven determines the policy for Christian ministers, or whether the ministers have authority over Heaven. I don't know whether the translators perpetuated this mistake through ignorance or by choice."

This reader of the Revised Version is not taking sides in this battle of the giants but is looking on with interest. Another point in which I would like to really know which is right is in the statement of John 1:12, where the AV says, "As many as received him to them gave he *power* to become the sons of God." The ARV says, "To them gave he the *right*"; and the RSV restores the word *power*. Another instance which puzzles the reader is 1 Timothy 3:2, 12. The AV and the ARV both say the bishop or deacon must be "the husband of one wife." The RSV says he must be "married only once." The former translations were a center of debate in regard to whether or no those who were polygamists on certain mission fields before being received into the church should put away all their wives but one; or whether the rule referred to office-bearers only, this passage being cited as a proof text pro or con. If the new version, "married only once," is absolutely correct, and so accepted, it will make a disturbance not only in Biblical interpretation but in the marital relations of ministers.

The RSV, while representing what might be assumed as the last word in Greek scholarship, yet falls short now and then in the recognition of limpid and expressive English. For instance, in the last words of our Lord recorded in Acts 1:8, the gospel, ac-

cording to the RSV translation, must be preached "in Jerusalem and in all Judea and Samaria and to the end of the earth." The older phrase, "unto the uttermost part of the earth," is much stronger as well as true to the thought. In Acts 17:28 the Apostle Paul quotes those famous words from an Athenian philosopher, "For in Him we live and move and have our being." The new version has it, "In him we live, and move, and are." What would "In him we . . . are" mean anyway? The old translation, remembered and quoted by thousands, is much more impressive. Again, in First John 2:17 the new version reads, "And the world passes away and the lust of it"; whereas, the older versions translated much more smoothly, "The world passes away and the lust thereof." Again, in Romans 12:19 the new version reads, "Beloved, never avenge yourselves but leave it to the wrath of God." How would that sentence be parsed anyway? The ARV is more satisfactory, "Avenge not yourselves, beloved, but give place unto the wrath of God. The translators of the RSV have not, in some instances, yet attained unto the almost matchless style of the King James Version. Here and there the reader is impressed with the fact that the old is better.

What then? Is this article undertaken with the idea of discrediting the Revised Standard Version? By no means. My object is to point out, if I may, and with all due deference, how the revisers' work may better succeed in gaining the general confidence which they desire and deserve. At this point a suggestion may be taken from the revision of the latest Chinese version of the Bible, known as the Union Version. The work was initiated in 1890. The ablest missionaries and Chinese ministers available were sought as translators. Among these were men who were well acquainted with the original languages, Hebrew and Greek. Meanwhile the American Standard Version having been issued in 1901, these translators, deciding that this was the most faithful English translation available, agreed to follow it, and did follow it, in their translation work. One edition of the New Testament published by the Bible Society had parallel columns of the ARV and the Chinese translation. What was of much importance in this connection, they let it be known that they were open to criticism and

suggestions from all sources. And thus from 1890 to 1920 the work went on and was finished after 30 years' labor in one of the most acceptable and widely used versions of the Bible in any language.

V. Aids to Understanding This Version

The mechanical work in preparing the Revised Standard Version leaves little to be desired. The book is well bound, easy to handle and of clear print. There is an ingenious method of dealing with paragraphs and verses. At the bottom of each page are footnotes and Scripture references. There is one exception, however, to this uniform praise. Each book of the New Testament should begin at the top of the page, just as each article does, even, for instance, in the *Readers' Digest,* and as in former versions.

1. *Rough places are made smooth.*

Following the American Standard Version, and going still further, the new version has streamlined many archaic words. It has changed expressions which in a former day, or to the Oriental mind, were nothing thought of but are now considered crude. John 7:38 reads, "He who believes in me, as the scripture has said, Out of his heart ('belly') shall flow rivers of living water." Philippians 1:8 reads, "Fod God is my witness, how I yearn for you all with the affection (AV, 'bowels') of Jesus Christ.' Likewise in Philippians 2:1, instead of "bowels and mercies" is "affection and sympathy." "We fetched a compass" in the description of Paul's famous journey on the Mediterranean Sea becomes "made a circuit." "Furlongs" are described in terms of miles, and so on. Linguistically speaking, many rough places are made smooth.

2. *There are many flashes of new light.*

The Golden Rule appears in a more succinct form than in the other versions, "So whatever you wish that men would do to you, do so to them." Not "putting a piece of new cloth on an old garment" has puzzled many. The new version has it (Matthew 9:16), "And no one puts a piece of unshrunk cloth on an old gar-

ment, for the patch tears away from the garment and a worse tear is made." The older versions in Matthew 5:1 make it appear that Jesus went up "*into* a mountain," or "the" mountain, when He delivered the Sermon on the Mount. The new version makes it clearer: "Seeing the crowd He went up *on* the mountain," apparently on the side of the mountain, just a little away from the crowd. Once and again Jesus is mentioned in the AV and ARV as going into a mountain to pray. In Luke 6:12 we read, "In these days He went out into the hills to pray; and all night He continued in prayer to God." So in other similar passages. Thus we do not have to try to identify a mountain every time Jesus is spoken of as withdrawing for prayer. We are indebted to the new version for a happy translation of the word "Comforter" or "Paraclete" in John 14:16 and other places. This they have rendered "Counselor." In 1 Corinthians 4:20 we have the rendering, "For the kingdom of God does not consist in talk but in power." There is a familiar verse in 1 Peter 5:8 which is rendered, "Be sober, be watchful. Your adversary the devil *prowls around* like a roaring lion, seeking someone to devour." John 7:15 in the AV and ARV reads, "How knoweth this man letters, having never *learned?*" The new version reads, "How is it that this man has learning when he has never studied?" Colossians 3:5, instead of "Put to death therefore your members which are upon the earth," is rendered, "Put to death therefore what is earthly in you." 1 Thessalonians 4:4 has the illuminating change, "That each one of you know how to *take a wife for himself* in consecration and honor." "With groanings which cannot be uttered" in Romans 8:26 reads, "Likewise the spirit helps us in our weakness for we know not how to pray as we ought, But the spirit intercedes for us with *sighs too deep for words.*" And "pray without ceasing," in Thessalonians 5:17, is changed to "pray constantly."

3. *There are many illuminating passages of Scripture in the new version.*

My impression is that the collaborators and translators of the Revised Standard Version have reconstructed the most superior

Greek text of the New Testament that has ever been assembled and have given us the most understandable version that has been made in modern English. It remains for us to study and use it to the best possible advantage. Trying out how it sounded to a miscellaneous company, white and black, learned and unlearned, as we were waiting each his turn at an Internal Revenue Office, I read aloud the 6th chapter of John in the new version. A colored man at my side who was listening attentively said when I got about half through the chapter, "It sounds good, read some more." The language is so plain that a company of young people can understand, almost without comment, the story of the blind man as recorded in the 9th chapter of John, or the story of the raising of Lazarus, or the whole Epistle to Philemon.

The epistles of the Apostles were originally expected to be read in the churches. A pastor might read with profit an epistle in whole or in part, or one of the epistles at a week-day service as his message of the evening. The people would be surprised to learn how fresh and clear it is. Or the whole of the Sermon on the Mount might be read at one service. Such well known and beautiful chapters as First Corinthians 13 and 15 and Romans 8 and Revelation 21 and 22 would appear in fresh colors of beauty and attractiveness if read in this new version. At a session meeting a pastor might find it profitable to read the 10th chapter of Matthew, or Paul's messages to the elders of Ephesus as recorded in the 20th chapter of Acts. The reading of Hebrews 11 and 12 consecutively might be a sermon in itself. This version of the Scriptures is invaluable for selected readings in public schools and for gatherings of young people in summer camps and elsewhere. A helpful feature will be found in the rendering of the benedictions. For example, 2 Corinthians 13:14 is translated, "The grace of the Lord Jesus Christ and the love of God and the *fellowship* of the Holy Spirit be with you all."

VI. Conclusion

The revisers should, I believe, look forward to perpetuity in their work. I hope that it will endure, but a *sine qua non* will

be a due regard for "the voice of the people." I took up this point with my esteemed friend, Dr. L. A. Weigle, the Chairman of the Revision Committee. He replied most sympathetically, and says, "All such criticisms and suggestions I am eager to have, and I shall bring them before the committee in due time."

The revision of the Old Testament is promised in about four years. The contract with the publishers is for ten years. These are good landmarks, at which time the International Council of Religious Education and the translators of the Revised Standard Version might well review the work they have done in the light of sympathetic suggestions by pastors and teachers and individual Christians. If the matter is handled in this way, giving due weight to the reactions and impressions of sympathetic readers, the collaborators and translators of the Revised Standard Version may reap a progressive reward for their arduous labors.

The Bible-loving people must be heard from if, as Dr. Bowie so well says, "The makers of this translation have tried to make it a sensitive transmission of the immortal themes of the New Testament to this generation's mind and heart and *ear*." The acceptance accorded the Revised Standard Version may not be as rapid as some hope for but will be far more rapid than some others imagine.

Collier's of March 30th expresses an adverse opinion which, being quite dogmatic, may influence numbers of readers. The editor, under the caption, "Winner and Still Champ—King James," says, "The latest attempt to revise the King James version (1611) of the New Testament has now appeared in print, with a similar operation on the Old Testament expected to be completed about four years hence. It is the product of some earnest and distinguished Biblical scholars; and from what we've read of it, it is a flop, as all the others have been. It is called the Revised Standard Version. The object of this inane watering down of the King James version is to popularize the Bible; to induce more people to read it. This, though the Bible goes on, year in and year out, being one of the world's top best sellers. The catch is that the 54 scholars commissioned by King James I of Great Britain to translate the Bible in 1604-11 functioned at a time when

the English language was in full, robust strength. These men's virtually flawless prose rendition—actually, poetry printed in prose format—has come rolling down the centuries in unsurpassed majesty, beauty, sonority. Much the same is true of the *Douay New Testament,* compiled by Catholic scholars at about the same time. You might as well try to rewrite Shakespeare, Boswell, Browning or Kipling. The enormous energy expended in these recurring attempts to improve on King James' men would better be shot off in more worthwhile and more rewarding directions."[2] Two of the several King James' renderings which *Collier's* does not want to see disturbed are, "Glory to God in the highest, and on earth peace, good will toward men" (Luke 2:14); and, "If any man love not the Lord Jesus Christ, let him be Anathema, Maranatha" (I Corinthians 6:22).

The argument of the writer for the sweeping aside of the other versions of the Bible and the retaining of King James alone seems to be based solely upon the music, beauty and symmetry of the style and the success of the book as a best seller. What he apparently forgets is that any book, however classical in style, may be hampered by obscurities and archaisms. Chaucer's style is scarcely understandable to this generation. Shakespeare has to be annotated and explained. While the old time style is understandable to those who love even its quaintness, yet it may be a hindrance to others. Bear with me for using another illustration from China. As the Bible became better known, many students, who had been studying English in the schools, desired to read the New Testament in English. They were handed the King James' Version or the American Revised Version. Soon they became balled up with the old-time words and phrases, so different from the modern English which they were being taught. The outcome was that a special edition of Goodspeed's New Testament was issued by the principal Chinese publishing house, the Commercial Press, and this was eagerly bought up and read by the boys and girls. To some extent the same condition obtains here. Many who are accustomed to the language of the school text-books, the newspapers, the radio and the market place, find themselves on

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[2]Reprinted by permission of *Collier's, The National Weekly.*

unfamiliar ground as they try to read the Bible, so easy to those who are accustomed to it. Give a young man, for example, a New Testament in the King James' Version. Unless he has had a religious training he may open at the book of Matthew and his attention is diverted by the many "begats" in the first chapter, and as he reads on, the verse paragraphs, the absence of quotation marks and proper paragraphing according to meaning, all provide an excuse for not reading it anyway. The Revised Standard Version, on the other hand, simplifies the table of names by using the word "father" and then goes on with properly arranged paragraphs, quotation marks when needed and a style which does not require much explanation. For instance, take Matthew 1:18-19: "Now the birth of Jesus took place in this way. When his mother, Mary, had been betrothed (AV, "espoused") to Joseph, before they came together she was found to be with child of the Holy Spirit; and her husband Joseph, being a just man and unwilling to put her to shame (AV, "make her a publick example") divorced her quietly (AV, "put her away privily") . . . "but as he considered this," etc.

Dean Luther A. Weigle, Chairman of the Revision Committee, in his article, "Religion and Life," says, "One thing is sure; the English-speaking world may not always be content with a version as faulty as the King James is now seen to be. If it should turn out that we have failed, some other company of revisers will in due time succeed." Dean Weigle thus modestly admits the possibility of comparative failure after so arduous an undertaking, and incidentally reveals the fine spirit of the translators in their stupendous task. We hope that they will eventually see the full fruit of their labors. And from this reader's point of view the work on the International Council of Education and of the translators is due to endure when they shall have paid the price of adaptation and transmission as well as of translation. They are heirs of a great inheritance, the King James' Version of the Scriptures, and they have no rival in sight in claiming the succession to that great translation. Moreover, they have come to the kingdom at such a time as this when new discoveries have made possible the construction of a new and improved text and the discovery

within the present century of evidence that the New Testament was written in the language of the people of its day. They have wrought well and they have given us the most understandable version which has the imprint of an interdenominational organization. Dr. John Buswell of New York has written an appraisal of the new version in two articles in *The Sunday School Times.* His conclusion briefly is, "The New Revised Version is based on massive scholarship marshaled with great care but inevitably affected by the theological liberalism of the translators. . . . We may be very thankful that this subjective voice has actually determined the translation in only a few passages. In general the new revision is the New Testament well rendered in dignified modern English, very good for rapid non-analytical reading and useful in many other respects" . . . This is high praise with minor reservation from a most conservative source. Among those who have carefully read the new translation there is a dominant note of commendation.

The translation is suggestive for private meditation and profitable for public reading. I was reading some selected passages recently to two elect ladies in a hospital who found the Eighth of Romans, the Twelfth of Hebrews and First Corinthians 11:21 to 12:10 especially fresh and helpful. I read another passage to a Presbyterian elder who was on his back and he expressed appreciation, but later remarked that it was "a New Testament for children." Some have said it is primarily for use in religious education. It is useful in all of these fields, but it should look forward to a still wider field. Nor should it be regarded as just one more translation in addition to Moffatt's, Goodspeed's, Verkuyl's and others. I submit that the least that the sponsors and translators should look forward to is such complete acceptance of the new version as that in due time it shall be published by the Bible Societies in various types and at nominal prices available to everybody.

How then can this fine group of men go on unto perfection? Their only serious rival is the King James' Version to which they are the natural successors. This noble version of the Scriptures is embeded in the memories and has passed into the language and

literature of millions of godly people, not only as to its truths but as to its form of words. The translators of a book that may eventually take the place of the King James' Version in general confidence will have to be not only translators but transmitters and historians. They may even go so far as to recognize the principle adopted by the translators of the King James that one Greek word may be translated by two synonymous English words, as in the immortal phrase, "O death, where is thy sting? O grave, where is thy victory?" They will recognize that they are the transmitters of certain immortal phrases which convey imperishable truths. While they adhere to their principles that they are translators only, they may in their footnotes be transmitters. Thus they will go on unto perfection through a noble succession. In the words of their own translation of a familiar phrase of the Apostle Paul, may "the word of the Lord" as translated by them "speed on and triumph" as it did after that historical translation of the Scriptures three hundred and thirty-five years ago!

"SUCH THINGS AS I HAVE LIVED THROUGH"—A STUDY OF NICOLAS BERDYAEV

By the Rev. John D. MacLeod, Jr., Th. M.,

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One can hardly deny that the chiefest ideological conflict in the world today, and especially in our own nation, is that between the proponents of private enterprise and the proponents of some sort of governmental planning. Men like Henry M. Wriston in *Challenge to Freedom* tend to see private enterprise and individual initiative through rose-colored glasses and call it Democracy. They see social planning through red glasses and call it Communism or Totalitarianism. Men like Lewis Mumford in *The Culture of Cities* see planning through rose-colored glasses that betoken an

earnest of Utopia. They see private eneterprise, at least in part, as the freedom to exploit one's neighbor. Neither Wriston nor Mumford scruples to cite Scripture as a theological adjunct to his views, if not a basis for them. It may be well then to depart from the scene of American letters and to consider writings of one who has been tossed and buffeted in this maelstrom of ideas and who speaks to us out of his own experience.

I refer to Nicolas Berdyaev, one of the outstanding theologians of our time. Berdyaev was born in Viev in 1874 and early became affiliated with a group of young revolutionaries. As a result he was exiled at the age of twenty-five. Returning, he was again threatened with banishment in 1917 for having criticized the governing synod of the Eastern Church for its connexion with the civil power. After the Bolshevik revolution he was widely acclaimed and given an important post in the University of Moscow. Through reading Dostoyevsky's *The Brothers Karamazov,* especially the chapter on the Grand Inquisitor, he had come to know the Christ of freedom, and consequently could not accept the regimentation of the new regime. While agreeing with its intent and purpose, he could not agree that society was of more worth than the freedom of the individual soul. In the years 1919 to 1923 he suffered two terms of imprisonment and was finally exiled again, this time fleeing to Germany. The advent of Hitler caused a second removal during the 30's to France. No word has been received from him since the liberation of France.

Naturally, this continual bludgeoning led him to value freedom, and especially the freedom of the individual personality, above all else. The free personality became for him the highest good. His break with Marxism did not arise out of a loss of sympathy with the disinherited of the earth but rather out of a feeling that the Marxists put class above soul, the means above the end. His reading of Dostoyevsky, probably the greatest novelist of all time, gave him a theological basis for this emphasis on freedom and on personality. Similarly, the tragedy of his own experience links him with Kierkegaard. We find these points of contact between them: the tragic sense of life, the use of the paradox as an inevitable part of thought, and a certain mystical

strain in their writings. It was from Kierkegaard that he borrowed the term Existential.[1]

Inasmuch as the free personality is the highest good, the transition is quickly made to Berdyaev's conception of God as a free personality, with the struggles and tragedies which this involves. God's great antagonist is Evil, whether personal or impersonal. Out of his own experience Berdyaev came to feel that tyranny is the greatest symptom of evil. Tyranny prevents the development and exercise of one's personality, for tyranny is rooted in blind selfishness and compulsive greed. On the other hand, freedom is the highest thing in the world and yet it contains within itself the seeds of its own destruction. The very existence of freedom involves the possibility of evil. The problem here has baffled theologians all down the ages, and we must consider the solution Berdyaev gives, even though we may not agree with it.

His doctrine of good and evil springs from Jakob Boehme's concept of the Ungrund.[2] Essentially, the Ungrund is the pre-creation "stuff" or nothingness out of which God finally created the world. It is neither being nor non-being but, as it were, tasting of both. It is chatotic, formless and indetermined. It cannot be placed in time, for it partakes of neither time nor space. Out of this "stuff" God Himself spontaneously evolved. He then called a part of it into being, into form and life and vitality. This is the first act of creation. Man is the crown of creation and is endowed with creative power like his Maker. However, man is a child of two fathers, God and the Ungrund. Thus man, being free, may at any time choose to exert his freedom for his own ends and in consequence revert to his primeval Ungrund, or nothingness stage.

True freedom is freedom in God, in which a man co-operates

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[1]Existential—born in and wrought out in one's own experience or existence. The theology of a man whose thinking has affected his life *and* whose life has affected his thinking, in contrast to the purely speculative or armchair theologian. To borrow a figure, it is the thought of a man who has walked the streets of life rather than sitting alone and aloof in a second floor balcony. It is a word which perfectly describes Berdyaev's theology.

[2]Boehme was a German mystic who has written some most astounding and profound theology for a shoemaker with no educaton. His concepts of God and of the Elements or Principles in the Universe are particularly striking.

with God in overcoming evil, or non-being or nothingness. False freedom is the assertion of man's freedom for his own ends. It is false because it leads to the destruction of freedom. One who feels that he *must* assert his freedom becomes a slave to this very desire. A parable of this is Kirilov in Dostoyevsky's *The Possessed* who felt that he had to kill himself in order to prove that he was free to do so. Paradoxically, the man who freely gives up his freedom for the sake of others finds true freedom. He that loseth his life shall find it, and he that seeketh his life shall lose it. And again, the wages of sin (self-seeking) is death—non-being, nothingness, non-existence.

This emphasis on the free and self-sacrificial personality is the central point in Berdyaev's theology. God is conceived as pre-eminently personal. By the same token God is also pre-eminently free. Christ, being the second person of the Trinity, gave His life freely and self-sacrificially for the world. His death illustrates the dialectic of freedom and the tragedy of existence. In dying He fell a victim to man's freedom—man's self-assertive freedom. Jealousy, self-centredness, the gods of man's own making, led the Christ to His death. Man was free but his freedom had a false note in it, for it led him to crucify his only Savior. Christ was free, but in exercising this freedom for the sake of others He had to die. Yet history bears irrevocable testimony that it is He who lives, and that His crucifiers are dead.

Berdyaev himself, in the largeness of his heart, worked for the good of his fellowmen as he understood it. His inevitable lot was persecution, imprisonment, exile. Yet his Christian philosophy and preachments will survive long after the political tyrannies, which man has unwittingly built, have fallen. I say "unwittingly," because no man desires to be bound—but neither does any man desire to die. Hence man always builds with a short view, not realizing that it is through death that life comes. The Bolshevik builders of an economic utopia were zealous for life and self-preservation but they stifled the individual personality under the blanket of the collective good. This does not mean that the ends they sought were not praiseworthy: the overthrow of the capitalistic tyranny, the redemption of the poor and exploited. But

it means that when they denied the basic rights of the individual as a free child of God they built a monstrous prison-house of regimentation. Tyranny unwittingly arose, like the Phœnix, from the ashes of Tsarism.

In the case of Germany, the Nazis, backed by prominent industrialists, exercised their freedom solely for private gain and the promise of redemption gained them the following of the German people. Nowhere has it been more dramatically illustrated that he who takes the sword shall perish by the sword. The gods of private gain and personal profit, gods of man's own creation, have turned upon their makers and devoured their flesh. On the other hand, a man like Martin Niemoeller, who has stood for the worth of the individual soul, is a symbol of the triumph of righteousness. Even if he had perished, his very blood would have cried out from the ground and refused to be stilled.

Thus we begin to see the shape of Berdyaev's ethic—an ethic of complete self-sacrifice and abnegation. In his greatest work, *The Destiny of Man,* he sketches the three levels of ethical behavior.

The ethics of Law is an ethic of legal obedience. It was the ethic of the Pharisees. Jesus did not criticize it primarily because it was "works salvation" or because it was impossible to keep the myriad rules and regulations. He criticized it because it was wholly centered on self. It made a man careful for his own salvation but gave little emphasis to the redemption of his neighbor. It was the ethic of the priest and the Levite who passed by on the other side. Such a life is utterly contrary to the way that Berdyaev has lived. Out of his own experience of suffering for mankind he has moved forward to a higher level of ethical motivation.

The ethics of Redemption is the second level of behavior. It is an ethic of principles in contract to the concreteness of the law. It is the ethic of the Kingdom of God and of relationships in this kingdom. It involves a new evaluation of one's fellowmen as brothers in Christ. It is an ethic of humility, for it recognizes our low and sinful state. It is an ethic of love, for all are the children of God. Jesus summed it up in the Great Commandment. Being

an ethic of principles, however, it suffers a weakness and it faces a danger.

The danger is that it may be distorted into legalism. How often has the Christian Church been guilty of this error! So-called Christian casuistry is one of the results. The teachings of Jesus on the Sabbath, on turning the other cheek, on private property, on meekness, etc., have been distorted into Pharisaic pronouncements of church courts or into pious exhortations impossible of fulfillment in the actual situations of life. Such legal Christianity falls easy prey to a brilliantly logical treatise like Milton's *The Doctrine and Discipline of Divorce,* and the wonder is that more such attacks have not been written.

The weakness of redemptive ethics is seen to lie in its lack of concreteness. This should be its greatest strength, but unfortunately man seeks to make the principles *into* the concrete rather than to apply them individually and differently as the occasion arises.

Thus we come to the third level of ethics: the ethics of Creativeness. This is the Christian life as it is lived. It is the concrete application of redemptive ethics to the immediate situation. Preeminently, it takes the all-embracing principle of love and self-sacrifice and applies this to everyday problems. It is creative, for it taxes the ingenuity of man's mind as he attempts to overcome the forces of evil. He may have to work in totally new and unexpected ways. He may create new values, norms or goods with a total disregard for the norms of the past. He may have to fly in the face of every accepted standard. He may have to lead a revolt against the government or participate in one, as Berdyaev did. He may have to agitate for the release of a criminal and let grim justice stand aside. He is bound to no laws or rules but seeks to meet every situation in a spirit of self-forgetfulness and to act freely and self-sacrificially for the good of his neighbor as the occasion warrants. Ethical actions are unpredictable and cannot be regulated aforetime. Each man must act in each situation and each man may act differently. So long as he is motivated by love and self-sacrifice he is a Christian and a friend of God.

It is at once apparent that with such an ethic the Christian

life is one of perpetual revolt and tragedy. All objectified *forms* are tyrannical by the very fact that they *are* forms. The form of a certain economic system is no less binding than the form of a certain rule about gathering grain on the Sabbath. Jesus' conflict with the Pharisees over the Sabbath laws is a type of the Peasants Revolt, or of the labor unions' bid for their right against the established bourgeois capitalistic system. So also the struggle of the individual for the rights of personality in a communistic system as he fights against the *form* of a class utopia.

Must we then be antinomian? God forbid! And why? Because we are not living in a completely Christian world. For every man to live apart from law would result in chaos and confusion. Anyone not motivated by love and self-sacrifice could easily become a tyrant, and by advocating antinomianism we should be aiding and abetting tyranny. Nevertheless, the Christian cannot agree that established norms or rules or forms of society are right.[3] Thus there is an essential tragic motif in the Christian life. A man must abide by laws because of the sinfulness of society, but in abiding by these laws he is helping to perpetuate this essential sinfulness. Sin is thus necessary and inevitable although man is free and responsible; and the Christian must be ever on his knees in repentance for contributing to the perpetuation of evil.

At the same time the Christian must wage ceaseless war against this evil. He must fight for the freedom of the individual spirit and he must come to blows with tyranny wherever he finds it. In the last analysis he must be thoroughly evangelical, because only as all men are freed from the tyranny of self can they be truly free.

Referring to Berdyaev's life again, we discover how this has been wrought out in his own existence. His revolt against Tsarist Russia with its tyranny was in accord with the way of love—the good of his fellow-sufferers. His revolt against Communist Russia was in accord with the way of love—the liberation of the individual from the tyranny of an insensate class. In it all he has tasted

[3]Emil Brunner's description of the conflict between the Command and the Orders is similar to the conflict here between Love (Self-Sacrifice) and Law, but Brunner sees even in the Orders the purpose of God in preserving society. Therefore, to his mind the Orders are not wholly bad.

the cup of persecution to the bitter dregs. He has suffered the fate of an unselfish Christian in a selfish world.

What is the bearing of this ethic on our current conflict between private enterprise and governmental planning? Intrinsically, the *freedom* of private enterprise is right so long as every man is motivated by a love for his neighbors and for their good. However, it is the private enterprisers who are the real idealists, for in an un-Christian (self-seeking) society private enterprise means that every man is theoretically equal in his ability to exploit his neighbors for his own good. Native endowment and fortuitous circumstances make even this only theoretical. The social planner is likewise an idealist, but not merely so great an idealist, for he proposes a system of checks and balances to prevent self-seeking from following its wonted path. That is to say, he recognizes the fact of sin. The idealism of the advocates of planning lies in this: they do not realize that, unless the *planners* are Christian, tyranny stands frightfully nearby. The delicate balance of a planned economy which still respects the freedom of the individual personality is the most we can hope for in this time.

Private enterprise means freedom asserted for the sake of self, which ultimately results in tyranny. Planning means the acceptance of tyranny to avert a greater tyranny. Planning, like sin, (and is it not sin?), is neecessary and inevitable and we must deplore its existence. We must support it, and in the same breath repent of this support, for it is a symptom of the evil in the world today. We must fight against it, not directly, but by carrying to men the Truth which shall make them free indeed. This is the tragedy of the Christian,—that he must support tyranny because men are still constrained by self-love rather than by the love of Christ.

Perhaps Berdyaev, as a Wise Man from the East, has a word for Christianity today. He calls us first to a renewal of our efforts at evangelization—the work of the transcendant Kingdom. He calls us also to the part the Church must play in the world, reminding us of the tragic fact of sin, and reminding us that faith requires that a man also act. And Berdyaev's own life is an eloquent testimony to his point of view.

THE RELIGIOUS SITUATION IN CZECHOSLOVAKIA

By Rennie Smith, B. Sc. (Econ.),[1]

Warlingham, Surrey, England

When I use the word religious I mean mainly Christian. There is plenty of other religious sentiment about in Czechoslovakia, as in other lands. There is worship at the materialistic shrines, of which Russia offers the outstanding and, let us hope, since evolution and dialectic belong to all hopeful growth, an increasing number of subsidiary sectarian shrines as well, of the major dialectic. Then the Jews can always be trusted to come through with their traditional worship, with modern liberal and conservative variations. But my hunting, after an absence of seven years, was in specifically Christian pastures.

As a boy I used to think of South Central Europe, and in particular of something called Bohemia, as the land of Jan Hus. It followed that I pictured the unknown people there as upstanding and forthright Protestants, much more so than the Lutheran State-servile variety. But that, as the growing boy soon learned to know, was largely illusion. You can't drive into exile, torture in prison, exterminate on battlefields, and hunt for a century all the followers of Jan Hus, set up, in short, a Catholic, dictatorial counter-revolution for the better part of a couple of centuries, and at the same time expect the Protestants of Bohemia to get away with much swag. It is this inversion of history which makes a principal difference when one steps from England to Czechoslovakian soil. There the Catholics won out and established a dictatorship of Christian belief which, for all practical purposes, was totalitarian. Here, with us, the Protestants held the Commons and the Throne, and, counting all the grim items in the balance

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[1]Lecturer in Great Britain and America; joint editor of *The Central European Observer*, London; author of *General Disarmament or War?* (1929) and *Peace Verboten* (1943). At the invitation of Mr. Jan Masaryk, the Foreign Secretary, Mr. Smith spent several weeks in Czechoslovakia and this article gives the religious side of his experiences while there.—Editor.

sheet which followed, achieved the tidy measure of toleration of which 18th and 19th century Britain carry the record.

Institutionally, then, Catholicism dominates 75 per cent of the total Christian field in the liberated, as in the First Republic of, Czechoslovakia. That is a big slice of a population. We should obviously think of Ireland, rather than England, and forget altogether Scotland, when we are trying to get on to the Christian map of the Czechs and Slovaks. Oddly enough, and by one of those little ironies which help to make history such a charming hobby, it is the Scotch Christian rather than the English who is most appreciated in Prague. For there I found two exclamations of gratitude to Glasgow and Edinburgh for every one which went to Christian Oxford or Cambridge. Pioneering comes ever into its own and there the Scots have it. There are warm Czech hearts to sing its praises, and not even the mixed melodies of the more recent Russian liberation have caused these praises to be forgotten or dimmed.

But do not imagine that if Catholicism covers three-quarters of one of the loveliest landscapes on earth, it is the same Catholicism everywhere. Certainly not in relation to politics and to contemporary affairs, which seem to be about all that interest us in these very modern days—God help us all! No; the Catholics of Slovakia are, politically, of quite another kidney to those of Bohemia. About Ruthenia, which has been chopped off the first Republic with "universal acclamations and rejoicings" and has gone home to roost with its blood brethren in the Soviet Ukraine, it would ill become me to speak. All I could do there would be a Jewess' story which would only make you feel mad and bad. Protestant enough the story, as yours would be if you'd just got out of 2½ years' internment, just escaped the gas as the least and the last of the evils of our German time, in order to find that not a brother, or a sister, a mother or a grandfather or grandmother, or any aunts, uncles, nieces or cousins out of the whole blessed patriarchal circle in Ruthenia were left. Not one. Plenty of Russian soldiers about. But I am not going to use the Protestantism of a 20-year-old Jewess to blow sky-high the fudge of the universal acclamations of the Ruthenians. This is a Christian tale. Let the Christians, therefore, do the talking.

In Slovakia it is the 75 per cent Catholics who are in a bad odour. For the lake Hlinka-Tiso regime was essentially a Catholic one and throve on the powerful support of the Catholic hierarchy. They had a good time, too. Many besides Hlinka found it agreeable to think that Hitler was once a Catholic boy. Certainly they found it easy to forget that Hitler was a horrible imperialist Nazi German. It suited the German book to play off the Slovaks against the Czechs, and it was the Slovaks who got the plums from 1938 to 1945—especially Catholic Slovaks. Who were the people who took their lives in their hands and resisted the German domination in Slovakia? Why, the Lutheran-Hus Protestants of Slovakia. If you could have listened to a Slovakian Lutheran Bishop, who had done his four months in prison for his resistance, you would have heard never a word about Hitler, never a word about the wicked Germans, or even the wicked Nazis, but a great deal about the wicked Catholic Church, which was reproducing its ancient pattern of domination under the favouring cloak of an invisible and alien imperialism.

In Bohemia the boot was on the other and much smaller Christian leg. There it was Henlein who, at a moment of ripeness, had left the Catholic Church and embraced the Evangelical Sudeten German Lutheran one. And with what open arms of jubilation had he been received by the Sudeten Lutheran pastors of Bohemia! In Bohemia it was the Lutheran Church, by contrast, which was the principal enemy to open the gates to the flood of the Nazi hosts which swept away alike liberty and the Czechoslovak State. Not that Sudeten German Catholics did not figure in the reminiscent indictment. How can I forget, for example, the sorrow of spirit of one of the noblest and most enlightened of the Czech theological professors who told me how his dearest friend on the staff of Charles University had betrayed the State when the moment was come and that he, the betrayer, was a Catholic professor. But in the work of serving predatory and imperialist Germany in its nefarious aim of destroying the free peoples of Europe, the Lutheran Sudetens take the first prize in Bohemia as do the Catholics in Slovakia.

That is a broad generic difference which carries with it many practical consequences. In Bohemia, for example, the Catholic Church can still carry on its Caritas—that great institutional work of helping all and sundry who are in trouble which has contributed so much, over a century, to the renaissance of Catholicism throughout the world. But in Slovakia some 400 institutions of Caritas have been "nationalised"—the word comes to have an ugly look in such a setting—and perhaps ugly is the word which aptly expresses what the word covers and hides in this case. It is not pleasant, certainly, to see portraits of Jesus and Mary trampled on the floor, and salaried "Protestant" State servants taking the place of the labours of love of the Sisters who, the happiest among them, have fled.

There is a second way of making a graph of Christianity on the wall of Czechoslovakia. On one side put the three State-aided Churches, which would bring in the Czechoslovak Church of Bohemia Brethren. Together they gather in 98 per cent of the formal Christians of the lands, leaving but a colourful 2 per cent of varied sectarian groups—like a Joseph's coat—to enliven the sartorial, prayerful scene. Among them, in pride of place, some would say of spiritual vitality, too, are the Union Brethren, who claim unbroken descent from the first followers of Hus; then come Baptists, Methodists, Congregationalists, Unitarians, the Y. M. and Y. W. C. A., the Salvation Army, Adventists, Godseekers, and I know not what besides. The 2 per cent contribute a homely British or American look to the Sabbath scene!

There are two places where fanaticism enters into the church life and therefore the description. One is the Christian Church with its roots in the Hungarian minority; the other is the Sudeten German Lutheran Church of Bohemia. Let those who will, wander among the Hungarian minority and come back to tell us the Christian tale. It wants doing. It fell to my lot to be in the Sudeten land and to meet a few of what are left of the Sudeten German Evangelical pastors. One is an old man of 73. He has a mournful story to tell of the convulsions and the end of the Sudeten German National Church in Bohemia, the lineal descendant of the international Lutheran Church of the Hapsburg Empire of a

generation ago. He feels responsible, as does a father of his flock, for the pastors of his who have fled, who have disappeared or gone to an internment camp, or who have arrived in Bavaria, or who have lost their homes, or who wait in insecurity for the Czech Gestapo knock at the door. But for himself he can report that he has been allowed during each of the weeks of four agonising months to preach his sermon in his mother German tongue, although the church has now to be shared in services in two other languages. In the preaching of the Word he is better off than his 74-year-old brother who may not do so and who has also lost his library and has a son who has been under arrest without trial now for four months. Both these old men would like to get to relatives of their families in the British-occupied zone of Germany, where they feel sure they could still do a tidy job of God's work before moving on further to more heavenly places. Forty years in one church, in the same township! Bitter tears are shed. The older Czechs know, the old pastors tell me, they have not a bad record and on a difficult wicket; but the old Czechs who knew them well are relatively helpless in the revolutionary storms. Youth is in the saddle, which neither knows nor cares, and which is often influenced by the loud shouting of those who were sycophants under the Hitler regime and who now make the new patriotism their scoundrel's refuge.

I am like a blind man coming from such places which once were homes and have now become torments of the anticipatory knock at a door. Revolutions are not pleasant brutes. I think of Wordsworth turning from his first warm love of the Lake District in 1789 to his later championship of Wellington, and wonder what is going to happen to the minds and the spirits of the best among us before we are through with a revolution of entire humanity which has already two world wars as setting.

Can anything be done? A little. A committee of representative Czech parsons could be set up which would advise these local revolutionary Vybors as to the remaining parsons among the Sudeten Germans. Have they been crazy Hitler Nationalists? Very well; let them recommend back to the Reich, with a third-class fare, some food, a few books, and good luck. Is their record, these Sudeten German parsons who now remain, what the Czech com-

mittee of parsons would call a good one? Very well; recommendation—let them qualify to become good Czechs if so they wish. And in this case can't Czech common-sense, decency, friendliness and citizenship begin to operate, so to say, without further delay? At all events, bring the agonising torment of uncertainty to an end. Such a committee could do a good job of work and make a bridge which wants making between the admirable general principles of planned and humane transfer, outlined by President Benes, and what is too often happening in the many localities under the overwhelming authority of the Vybors. All good Czechs, who hate injustice and cruelty as much as Englishmen do, would welcome any and every practical step which would import a human and a Christian dignity to a separation about which the whole population has but one common mind. It is the only subject, indeed, about which Czechs do have a common mind. An advisory committee of pastors could be followed by many another if found they would help in the devious processes of revolutionary democracy.

Perhaps such committees could be helped from outside? Justice has no easy job with two armies of occupation on the spot and a military alliance with a government which was, until yesterday, the champion of the godless. Why not offer a couple of outstanding representatives from the British and the American World Council of Churches?[2]

I think they would be welcome. It is the sort of task the World Council of Churches is specially equipped to do, as their adventures in Germany proper already show. The destroyed churches won't get any more destroyed if they should be left to face, unaided, this winter's weathering. But if there is a case for regarding the remnant of the Sudeten Lutheran Church in the capacity of a prodigal son, it should become really difficult for the World Council to continue to pass by on the other side.

Before I left Czechoslovakia I shared the preaching services

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[2]Since this article was written a Synod of the Church of Czech Brethren has been held in Prague. In the course of it a Commission was set up to deal with the Sudeten German Christians and other matters. It is a registration of conscience of the right kind and a good augury for tomorrow.

of more than one of the churches. The Y. M. is active again in several places. The Y. W. C. A. is getting impatient because it can't find a building in Prague. I attended an excellent delegate conference in Prague of 200 young Methodists. There are men and women at the Jan Hus House in Prague who have rich understanding, after seven years' discipline under the Germans and of preaching the gospel in the presence of German uniforms, as to what are the deeper needs of our age and by what, therefore, in Czechoslovakia, the Holy Ghost is haunted.

But time belongs. When the winter has gone, the plea here made has no value. The Czech and Slovak peoples have pledged themselves to get rid of the Sudeten and the Hungarian minority problems. But they are also under pledge to substitute for them in each case a remnant of "good Czech citizens." The French nation once went off at the deep end over the question of doing justice to a solitary Jew. The French did not signify their nobility by a Christian name. They called it humanism. I venture to think that ten years from today the Czech and Slovak peoples will find their greatest pride of memory in the passion with which they sought in these years to mete out justice to each individual Sudeten German and each Hungarian. Separation by itself is not enough, necessary and inevitably though it be, Nurse Cavell would say.

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Any book reviewed in these pages may be secured at publisher's price from the Presbyterian Book Stores, 8 North Sixth Street, Richmond 9, Va., or 1814 Main Street, Dallas 1, Tex.

THE REVISED STANDARD VERSION OF THE NEW TESTAMENT. Thomas Nelson and Sons, New York. 553 pages. $2.00. The revisers of the New Testament faced a double task. They had to produce a translation which, while conserving the values of each, will at the same time supplant both the Authorized Version of 1611 and the American Standard Version of 1901. The beauty and force of the English is the value of the former and its accuracy in following the best Greek text the strong point of the latter.

It is not hard to show that there is good reason for making a translation to take the place of the Authorized Version of 1611. Due to the discovery of many new manuscripts since that date, to the progress of textual criticism and to the new light thrown on the meaning of the Greek by the papyri, scholars today can give a more accurate translation of the original than was possible in Shakespeare's day. Besides, the English language has changed. Some words in common use in 1611 have changed their meaning entirely or have become old-fashioned and strange to the modern ear. The Bible should be in the everyday language of the common man. That has been a guiding principle in Bible translation, and the study of the Greek papyri has shown us that the writers of the New Testament did not use archaic classical Greek but the Greek of the common man. So our present translators make it their aim to give a translation based on the best Greek text but in the language of today that all will understand. Will their translation supplant the King James'? Very slowly for those brought up on the Authorized Version, for they have come to love its phraseology, whether the translation is accurate or the words understandable to their children or not. There is a trait in human nature which leads men to venerate a sacred form of words. The Chinese Buddhists chant their ritual in Sanskrit, which most of the chanters do not understand. The Roman Catholic ritual is in Latin, once the universal language, but now an unknown tongue to the worshippers. The Authorized Verson has not yet had

time to become equally archaic and sacred but we see the trend among those who say that the "thees" and "thous" are for them the mark of sacred Scripture and they would not want ordinary language used. But Jesus prayed and taught in the ordinary language of the day.

The Authorized Version has beauty and force of language but lacks clarity and accuracy. The Standard Version of 1901 aimed to give an accurate translation, and the student through this translation does gain a good idea of the Greek text which lies behind the English, but this English translation lost the force and beauty of the Authorized Version. It was too much a "mechanically exact, literal, word-for-word" translation, and it never became popular with the average reader of the Bible. So our present revisers have attempted to give a translation of the most accurate Greek text but to give it in smooth, dignified and yet simple and current English. Their objective has been to give what they believe to be the meaning of the original in language which the average reader can understand. To do this they have used their privilege as translators. They have broken up long sentences (as Eph. 1:3-14) or changed the order of words. They have substituted more understandable terms; i. e., John 5:1, "every one that loveth him that begat loveth him also that is begotten of him," is translated, "every one who loves the parent loves the child." On the whole the result seems to be good; at least, my eight-year-old boy takes his turn in reading at family worship with more understanding and ease than when we used either of the other versions.

Is this new translation a good one? Have the translators used sound judgment in their work? On the whole the answer would be, Yes. It is at least the two-thirds majority report of an able group of New Testament scholars. Of course it will not be hard for any student of the New Testament to pick out some places where he might disagree with their translation. The reason is obvious to any New Testament student. There are many places where the original is open to more than one interpretation, and in such cases, (unless the translators choose to dodge making a clear choice, as all sometimes do), the translator will select the meaning which he feels best, and some one else may disagree with his judgment. However, in this new translation, in most of the important places where a choice of interpretations is possible, the translators have put in a footnote the one they did not accept for the information of the reader. No human book is perfect, but we may well hope that this new translation will help to make God's truth living in the lives of many who are not scholars or confirmed readers of the Bible.

J. E. Bear,
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Light from the Ancient Past. *By Jack Finegan.* Princeton University Press, Princeton, N. J. 500 pages. $5.00. This book deserves hearty recommendation. Being familiar with most of the numerous popularizations

of archæology—some of them of very indifferent quality—which have been turned out in recent years, and not being familiar with the present author's name or qualifications, the reviewer confesses that he took up the book with little expectation. But he is glad further to confess that he received a most pleasant surprise. For this is a very good book indeed. One might go so far as to say that it is the best, certainly the most up-to-date," of the books of its kind available. The author has made himself acquainted with a vast body of material, much of it hitherto not accessible to the non-specialist, has sifted it and has presented it with accuracy and clarity. Since the author is not well known in archæological circles it might be well to say that he is a minister of the Disciples of Christ Church and Director of Religious Activities at Iowa State College. Lest it seem that such a position is a surprising quarter from which to expect an authoritative archæological handbook, it should be added that Mr. Finegan enjoyed excellent training under Hans Lietzmann at Berlin University.

The plan of the book furthers its usefulness. In most handbooks the material is arranged geographically, the history of exploration in the various lands given together with the details of the more important finds, with stress on points most of interest to the Bible reader. Too often the reader is embarrassed by a mass of irrelevant (to his interests) detail and fails to grasp fully the meaning of it all to Bible studies. Mr. Finegan chooses to treat his subject chronologically, tracing the history of civilization in Bible lands from the end of the Stone Age to A. D. 500 and casting his material in this frame. And while one could wish, for the sake of the reader not acquainted with the development of archæological science, additional chapters on the history and method of excavation, it is to be assumed that the limits of space made some omissions obligatory.

Chapter I treats Mesopotamian beginnings, framing within a thumbnail sketch of Mesopotamian history from about 5,000 B. C. to the Patriarchal Age relevant archæological discoveries. The brief treatment of the various Chalcolithic cultures is excellent and affords the average reader information not readily available to him anywhere at present, in so far as the reviewer knows. The reviewer feels that the treatment of the Flood material (pp. 23ff.) is weak, inasmuch as it seems to allow a possibility that the flood levels at Ur, Shuruppak or Kish might correspond to the Biblical Deluge. To the reviewer the evidence seems conclusive to the contrary (cf. *Biblical Archæologist,* Dec., 1942).

The treatment of Egypt in Ch. II is equally excellent, characterized by clarity, discrimination and accuracy. It is a pity that the fashion persists to label Akhenaten "the first individual in history" (p. 94), a title that goes back to the notable pro-Egyptian bias of the great J. H. Breasted. Since it now appears that the "Heretic King" was but eleven years of age at his accession and not over twenty-eight at his death, it forces one to conclude that he was in fact but the tool of other, abler minds. Nor should

Thutmosis III be called (Fig. 34) "the first Empire-builder," since he lived approximately 1,000 years after Sargon of Akkad, to mention only one.

The remaining chapters on Palestine; Assyria, Chaldea, and Persia; Palestine in the Time of Christ; Paul and His Travels; The Early Manuscripts of the Bible; The Early Church; are all worthy of commendation. The first-named, especially, contains a good deal of material not hitherto embodied in a popular handbook. The last-named has no parallel, so far as the reviewer knows, in any other handbook.

A very fine treatment indeed! Add to it an attractive format, excellent illustrations and a sufficiency of maps, and the result is a book that it is a pleasure to praise highly. All who desire the latest on the subject of archæology and the Bible, authoritatively stated, should get it.

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OUR ROVING BIBLE. *By Lawrence E. Nelson.* Abingdon-Cokesbury Press, Nashville and New York. 318 pages. $2.75. Dr. Nelson, a former Baptist pastor, now heads the language department and the graduate department at the University of Redlands in California. He is admirably qualified to write this kind of book. The book "presents evidence, objective and abundant, that for centuries the Bible has shaped English and American thinking in more ways and to a greater extent than has hitherto been generally realized." He traces this influence from the time of the very beginning of the English language down to the present. The curve of the influence has had its ups and downs. Contrary to popular thinking, Dr. Nelson presents much evidence to prove "that for a generation the Bible has been entering English and American literature at a rapidly accelerating rate." We might well expect such a book to be pedantic and uninteresting. Dr. Nelson does marshal his proof and gives abundant footnotes (this reviewer wishes they had been at the foot of the page instead of at the end of the book), but he has a very readable style and manages to insert a large amount of humor. Ministers and laymen alike will find the book encouraging, profitable, and delightful reading.

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THE NATURE AND PURPOSE OF THE GOSPELS. By R. V. G. Tasker. Harper and Brothers, New York. 137 pages. $1.50. In seven chapters the author discusses the Gospel behind the Gospels, The earliest written sources, Matthew, Luke, The Kingdom in Jewish Expectation, the Kingdom in the Synoptics and the Fourth Gospel. The Gospel includes both the life and death of Jesus, and His miracles were signs that the Kingdom had come. The four Gospels were each written by a believer in Christ who tried to bring out the meaning of Christ, and so the four Gospels are accounts of the one Gospel. The author's approach is critical. He believes

that there are some additions by the later Church, especially in the form of apocalyptic material. At the same time he is in line with an increasing group of New Testament scholars who on the whole are affirming the Gospel records, with their portrayal of Jesus, "who is one no less than the Christ, the Son of God, the Saviour of the world" (p. 123).

JAMES E. BEAR.

CHRIST THE LORD. *By John Knox.* Willett, Clark and Company, Chicago. 146 pages. $1.75. Dr. Knox presents Jesus as remembered, as still known, and as interpreted in the early Church. The key to the author's finding comes from his view of revelation. With William Temple and John Baillie he holds that revelation is not of ideas but of God Himself. "The revelation of God is God Himself acting within events and making Himself known to those who are able to witness the events—as concrete, ineffable Reality" (p. 70). Jesus is an "event." "The words of Jesus," he says, "are a part of the deed of God," but the whole drive of the author's position is to lay the emphasis on the impact of the Living Lord on men, and so whether the life and words of Jesus were remembered accurately does not make any great difference. All Christians should agree on the important fact of the Living Lord, but many will not be satisfied with the limited content of the first three lectures dealing with Jesus as He was remembered. We want to know who this is who meets us now in our experience; and the Gospels are our source of information.

The last two lectures discuss the interpretation of Jesus. Who was He? What did He do? These chapters are excellent. Dr. Knox, confining himself chiefly to Paul, gives a splendid exposition of the Apostolic teaching about Jesus, who is both Lord and Saviour, the One who died not only to save men from the power of evil but also to make vicarious expiation for man's guilt. But the Cross is also the revelation of the love of God, in the light of which we see the enormity of our sin and are led to repentance and the acceptance of His grace in Christ. The reader will begin this book with a critical attitude but its closing lectures will leave him in a devotional frame of mind.

JAMES E. BEAR.

I BEHELD HIS GLORY. *By John Evans.* Willett, Clark and Company, Chicago. 47 pages. $1.00. Theoretically a factual account of the events of Passion Week as reported by Cornelius the Centurion, this brief work is mainly interesting for its own history. It was originally published as a series of front-page articles in the *Chicago Tribune.* The journalistic flavor is maintained faithfully, but as a book it lacks the power the chapters must have had as newspaper articles.

BALMER H. KELLY,
Union Theological Seminary, Richmond, Va.

THE THIRD DAY. *By Arnold Lunn.* The Newman Book Shop, Westminster, Md. xlii and 177 pages. $2.75. This interesting volume, which carries the *nihil obstat* of Archbishop Michael J. Curley, discusses in brilliant but rambling fashion the doctrine of the Resurrection. This reviewer enjoyed the lengthy introduction with its discussion of our modern religious scene more than he did the book proper. Mr. Lunn believes that Christians must learn to use the art of apologetics. "'Nobody is ever converted by argument' is a formula as popular with Christians as it is unknown among politicians and political canvassers" (p. xxxvi). The main text covers too much territory—(1) a philosophical defense of miracles; (2) a dated defense of the trustworthiness of the Gospels; (3) an examination of the reality of the Resurrection; (4) a devastatingly good rebuttal of the hypotheses that have been put forward to do away with the Scriptural teaching of the Resurrection; (5) a keen critique of "Christianity without miracles" and (6) a critical discussion of spiritism, (a term used in preference to spiritualism). Many brilliant insights flash from Mr. Lunn's mind but some of his ideas fail to convince. "The Church, except in the case of Galileo, never came into conflict with scientists on a scientific issue" (p. 3). One questions that. Then one rejoices to read later, "No rationalist has produced any plausible theory to explain *how* the belief in the deity of Christ originated. The contemporaries of Jesus were no readier to believe that some obscure carpenter was God than we should be. Had not Christ risen from the dead, the belief in His deity would have died with Him" (p. 76); "No other founder of a religion has commanded an all-but-universal homage from those who deny His claims" (p. 72), and "It was no sudden hallucination which converted the disciples, but stubborn fact which prevailed against stubborn doubts" (p. 95). The chief value of this book consists in the fact that it is a study of the workings of a brilliant mind in the realm of apologetics—though it must be remembered that Mr. Lunn left Protestantism for Roman Catholicism.

HARRY G. GOODYKOONTZ,
Louisville, Ky.

STEWARDSHIP IN THE NEW TESTAMENT CHURCH. *By Holmes Rolston.* John Knox Press, Richmond, Va. 156 pages. $1.00. This book is a vital contribution to a new field. New? Yes, the field of stewardship interpretation, as integral to an understanding of the Bible, is new and comparatively untouched. For many, many years we have used stewardship as a springboard from which, once each year, we jump into the troubled pool of church finance. Ministers and stewardship writers thumb rapidly through the Bible, take a text and proceed to depart from it, and, after covering the objective needs of the budget, arrive at the conclusion that we ought to give more in this year's Every Member Canvass. And so we should! Dr. Rolston turns us around and helps us to see that the whole fabric of the Book is

interwoven with the stewardship idea and ideal. He begins with a chapter on the Old Testament background and follows with the share-the-wealth plan of the Early Church, the stewardship of work, life, service, abilities and money. He closes with a chapter each on the love of money as the root of all evil and the dedication of wealth to the building of the Kingdom of God. As Dr. John M. Versteeg once said, in discussing stewardship, "we must go deeper before we can go further." This little book by Dr. Rolston helps us to do just that.

ROSWELL LONG,
Banner Elk, N. C.

PELOUBET'S SELECT NOTES FOR 1946. A COMMENTARY ON THE INTERNATIONAL BIBLE LESSONS FOR CHRISTIAN TEACHING. *By Wilbur M. Smith.* W. A. Wilde Company, Boston. 433 pages. $2.00. This seventy-second annual volume provides a handy commentary on the uniform lessons. It is conveniently gotten up, and contains, besides lesson outlines and comments, well arranged bibliographies, lists of pictures which may be secured from the publishers of the book, a few maps and a comprehensive index. For the teacher who wishes to follow the formal method of instruction to which many adult and young people's classes are unfortunately accustomed, this time-honored presentation will continue to be a godsend. It can be counted on to present for use Sunday after Sunday a logical outline of the Scripture passage and a body of illustrative and supplementary material chosen with a consistently conservative point of view. It is to be regretted, however, that the format of the book is not more attractive and the print more readable, that the matter shows so little appreciation of the advances in educational method which have come about in recent years since *Peloubet's Notes* first began to appear; and that there is almost no recognition of the nature of the young child. It is to be hoped that somewhere, sometime, someone will break away from this formal lecture method of teaching adults exemplified in this annual volume and many others of the same character and will lead Sunday School teachers out into some creative way of bringing their classes into a first-hand study of the Bible for themselves. The approach of *Peloubet's Notes* thrusts one willy nilly into the position of expounding the Scripture to supine listeners rather than leading inquirers into an exciting search for a deeper understanding of our great religious heritage.

RACHEL HENDERLITE,
General Assembly's Training School, Richmond, Va.

A HISTORY OF WESTERN PHILOSOPHY. *By Bertrand Russell.* Simon and Schuster, New York. 836 pages. $5.00. Still an unreconciled radical, though mellowing, Mr. Russell here packs the erudition of a lifetime into a monumental history of Western thought from the early Greeks to the present; to be exact, from Thales to Russell. For without false modesty he ends with a chapter on "The Philosophy of Logical Analysis," which he

has devoted his life to propagating. In two respects Mr. Russell's work is an improvement over existing histories of philosophy. In the first place, it has been his constant aim to interpret systems of thought in vital relationship to the social and political conditions of the times in which they were brought forth, and hence both as causes and as effects of the movements of history. This is admirably done, for example, in the case of John Locke, whose influential views on democratic government and on property rights are illuminatingly related both to the England of his time and to the subsequent history of Anglo-Saxon institutions. A second valuable feature is Mr. Russell's ability to show how the refinements of modern logical analysis have helped to solve some ancient puzzles or to expose some subtle fallacies in the writings of otherwise great thinkers. Arch-critic that he is, Mr. Russell is never content to expound, but even where angels fear to tread rushes in to attack some venerable argument of Plato, Aquinas or Kant with merciless glee. This, however, makes the book all the more readable and provocative.

On the debit side, Mr. Russell has not succeeded in being objective. His logical brilliance has never counter-balanced his manifest bias, which, as usual, is on the side of disillusionment. Thus he says of Socrates, as Plato portrays him, that he is "dishonest and sophistical in argument" and that "there is something smug and unctuous about him which reminds one of a bad type of cleric." In like manner, though paying tribute to the genius of Leibniz, Mr. Russell dismisses his character with one doubtful anecdote about his meanness and seems unaware that Leibniz was one of the first ecumenical Protestants who was deeply concerned about the spiritual state of Europe and pled for foreign missions more than a century before they were actually launched. The most reprehensible phase of Mr. Russell's bias consists of picking the weakest side of a philosopher whom he dislikes for purposes of critical exposition. This subtle form of sadism leads him, for example, to dwell on Bergson's mathematical errors while almost entirely overlooking the great French philosopher's profound and highly original theory of creativity in man and nature. It leads him likewise to present only a one-sided caricature of William James' pragmatism and to miss James' rich and robust philosophy of life. As he swiftly covers the last century or two, Mr. Russell is more and more tempted to use the philosophers he expounds as a springboard for his own dialectical acrobatics.

Mr. Russell's anti-Christian animus is seen most clearly in his treatment of the great medieval Christian philosophers, Augustine and Aquinas. Trying to be fair, he ascribes to Augustine genuine philosophic insight, notably in regard to his theory of time and eternity. But in the end he discounts him as excessively morbid, in witness whereof he cites the fact that seven chapters of the *Confessions* are mostly about a boyish prank of stealing some pears. He adds the harsh judgment that Augustine and the Church fathers of this period were so preoccupied with "the merits of virginity and the damnation of baptized infants" that it is small wonder that

"the succeeding age surpassed almost all other fully historical periods in cruelty and superstition." It does not occur to Mr. Russell that the very passion for social justice which he professes is but a feeble glimmer of the intense light which men like Augustine kept shining through the Dark Ages. As to the Angelic Doctor, the great Aquinas, Mr. Russell cheerfully demonstrates that he is a clever arguer, but writes him off as devoid of the true philosophic spirit because he knows all the answers in advance and has only the task of finding smooth arguments for them. The truth is that Mr. Russell has known in advance since he was eighteen that there are no answers.

It is to Mr. Russell's credit, however, that, though an atheist from his youth, he often states the historic arguments for theism quite fairly. He even seems impressed at times, as, for example, with Leibniz's argument from contingency and sufficient reason, which he says is hard to refute. Yet his final conclusion is that philosophy can neither prove nor disprove the truth of religious dogmas; that its task should be limited to analysing and defining the concepts of space, time, number, matter and mind; and that we should abandon any pretensions to higher knowledge, whether revealed or otherwise, than science and rational analysis can give. What, then, of the enduring values—the preciousness of life itself, of beauty, justice, freedom and worship? He admits that science cannot prove or discover them; nor can philosophical analysis. That Mr. Russell is content to leave such a gap in the scheme of things is not due to intellectual timidity, for he is free from that vice. It must be due to his distrust of life, to his lack of any sense of the creative wonder of existence. This is revealed when he writes: "There is a general belief (which I have never understood) that it is better to exist than not to exist; and on this ground children are exhorted to be grateful to their parents." It is tragic that a book so brilliantly written and destined to be read by so wide a public should be so devoid of great spiritual insight.

D. Maurice Allan,
Hampden-Sydney College, Va.

God in Us. *By A. Campbell Garnett.* Willett, Clark and Company, Chicago. 162 pages. $1.50. Philosophies of religion usually find their starting-points either in human reason or divine revelation. Dr. Garnett's thought is a decided rationalism with a very thin veneer of Christianity. Written for the general reader, the terms used in this book are simple enough, perhaps, for the average intelligent person to understand; but the simplicities are such generalities that it is to be doubted whether they will have meaning or interest for the persons intended.

The essence of the thought is that God is found within us in the will to the greatest good of all concerned, asserting moral authority over all our other desires. This will is said to have evolved from a response to the good in the very beginnings of life. As for God as an omnipresent

reality, the source of this will within us, He is identified with space. A "person" either human or divine is simply an "organized" activity of space." This is an ingenious solution to the problem. Its lack of advocates, however, may be due to the philosophical and theological difficulties Dr. Garnett has not faced. Not least among these is the lack of harmony between the author's professed theism and the pronounced tendency toward philosophical materialism.

The inadequacy of equating the human will to the greatest good with God is best seen in its failure to deal realistically with moral evil. Sin is no more than "spiritual inertia," growing out of our limitations and finitude. It is to be overcome through the example and inspiration of Christ's life and death. Saving faith is moral effort. Christianity is the final religion only in the sense that Christ's personality expressed to the full the will to the good of all. A world that has witnessed the depth, extent and blindness of human perversity and man's consistent failure to save himself will be little helped by the scheme of self-salvation presented here. A philosophy of religion expressing more fully the insights of Christianity is needed.

JAMES BULLOCK,
New Orleans, La.

AFTER MATERIALISM—WHAT? *By Sir Richard Clifford Tute.* E. P. Dutton and Company, New York. 222 pages. $3.00. The sub-title of this unusual book is "The Reconciliation of Science and Religion—a new interpretation of truth." There is nothing unusual about the sub-title, but there is something most unusual about the author's approach—something unusual and not at all convincing. The author is not too convinced himself, for over and over again he says, in what would be commendable modesty if it were not also too obviously true, that he speaks "with the greatest diffidence, seeing that I have no claim whatever to theological learning."

The theme of the book is that modern science may be translated into a vital philosophy "which supplies a perfect metaphysical background for Christianity." The author acknowledges his debt to the Russian philosopher, Ouspensky. "I may mention that this book could not have been written without his work as a background." Ouspensky's philosophy, which, according to Sir Richard Tute, is a new monadology, actually becomes a strange, weird sort of pantheism that finally seems to be a *reductio ad absurdum.* The author has an interesting chapter on "Space-Time" as a sort of link between religion and science, but once again his escape from materialism seems almost a flight into absurdity. The book is suggestive, but it is not convincing and, therefore, not very helpful.

JAMES APPLEBY,
Anderson, S. C.

SPIRITUAL PROBLEMS OF OUR TIMES. *By Luigi Sturzo.* Longman's, Green and Company, New York. 182 pages. $2.00. This is a very timely book on the spiritual difficulties of our days, written from the standpoint of both theory and practice under the two heads of The Quest of the Truth and The Quest of the Good. In the first section the author deals in a rather abstruse way with the problem of knowledge, the morality of art and the problem of the Absolute. He seems to base his own philosophy on a kind of personal Absolutism. Then in the second part of his book he discusses such practical problems of the good life as the necessity of spirituality, the mystical body of Christ and human society, reading the New Testament, the Beatitudes and the way to peace. He approaches the important problem of social action in the present hour exclusively from the Roman Catholic standpoint. He holds to the Roman Catholic narrow view of the Church, of the sacraments and of the papacy. For example, in his last chapter on Christian Sacrifice and Peace on Earth, he would find the greatest inspiration to world peace in the Mass. The author has done us a good service in showing us the position of the Roman Church on social action. It is unfortunate that he ignores any contribution which Protestant thought might make to this great theme.

CECIL V. CRABB,
Columbia, Tenn.

LANGUAGE AND MYTH. *By Ernest Cassirer.* Harper and Brothers, New York. 99 pages. $2.00. Symbolic logic is a newer development in the ancient study of philosophy. The late Professor Cassirer played a significant part in the beginnings of this movement. *Language and Myth,* a translation of a treatise published in Germany while Professor Cassirer was at work on his larger volume, will be of value to the historian of philosophy and to the student of logic. Its thesis, however, has inherent insights which may prove helpful to the philosopher of religion. Symbolic logic makes much of the inherent creative power of language, and in this connection the author makes interesting suggestions for the exegesis of Genesis 2:19, Exodus 3:14, Isaiah 48:12, Matthew 6:9, 18:20, and John 1:1.

PAUL LESLIE GARBER,
Agnes Scott College, Decatur, Ga.

THE TRINITY AND CHRISTIAN DEVOTION. *By Charles W. Lowry.* Harper and Brothers, New York. 162 pages. $1.50. The author, a Ph. D. from Oxford, is rector of All Saints' Church, Chevy Chase, Maryland, and a former professor at the Virginia Theological Seminary. The little book is "a book for Lent selected jointly by the Presiding Bishop of the Protestant Episcopal Church and the Archbishop of Canterbury." The author drives home the fundamental importance of a belief in the Trinity in no uncertain terms. He gives a splendid survey of the patristic writings relating to the Trinity. He shows the importance of a belief in the Trinity

for true Christian devotion and for effective worship and action. The book is not easy reading, but it contains much solid meat for those who will pay the price of digging it out. It is heartening to see such scholarly, evangelical books coming from the press in increasing numbers.

SAMUEL A. CARTLEDGE.

THE MILLENNIUM IN THE CHURCH. *By D. K. Kromminga.* Wm. B. Eerdmans Publishing Company, Grand Rapids, Mich. 360 pages. $3.00. The author defines chiliasts as those who "agree in the conception of the Kingdom Age as a transitional period between this world and eternity, in which a reorganized human society will submit to the rule of Christ" (p. 21). Thus both the post- and premillenarians may be classed as chiliasts. In twenty chapters he sketches briefly the main leaders and movements in chiliastic thought, bringing out the prominence of the premillennial view in the early Church, of postmillennial ideas in the Middle Ages (largely due to the Age of the Spirit concept), and the prevalence of both today. He minimizes the amillennial view, feeling that it is untenable. He draws from original sources for the early Church but depends chiefly on secondary sources for the rest. E. g., for his summary of the teaching on Modern Premillennialism, Postmillennialism and Amilliennialism he depends on Floyd Hamilton's *The Basis of Millennial Faith.* On the whole, however, the characterization of the teaching of the various individuals and groups dealt with seems to be fair and adequate. The author's best contribution is on the chiliastic thought of the Middle Ages; his poorest, his treatment of modern chiliastic thought. Nevertheless, this book is the only one of which the reviewer knows which attempts to sketch the progress of chiliastic thought in the Church. It, therefore, meets a real need and will be read with profit by all who are interested in this field of thought. The author closes his book with several chapters on the interpretation of the Apocalypse which are worth reading. His own view is that of the continuous-history group, and he interprets the millennium of Revelation 20 much as did the fathers of the early Church.

JAMES E. BEAR.

CRUX ANSATA: AN INDICTMENT OF THE ROMAN CATHOLIC CHURCH. *By H. G. Wells.* Agora Publishing Company, New York. 113 pages. $1.25. Mr. Wells, whose famous *Outline of History* was long a best seller, sketches in this book the history of the Roman Catholic Church, with special emphasis on its growing intolerance. He calls it not a history but an indictment of the Roman Catholic Church, and so it is. It does not rank as one of Mr. Wells' major works, but it throws some interesting sidelights on Roman Catholic thought and life, and will serve as a popular yet dignified polemic against the Roman Catholic Church, where one is desired.

Mr. Wells acknowledges that "for nearly a thousand years the idea of Christendom sustained a conception of human unity more intimate and

far wider than was ever achieved before." His charge against the Roman Catholic Church is that "albeit it originated in a passionate assertion of the conception of brotherly equality, it relapsed steadily from the broad nobility of its beginnings and passed over at last almost completely to the side of persecution and the pleasures of cruelty." American Protestants who are increasingly concerned about the role that the Roman Catholic Church is playing in America will find food for thought in Mr. Wells' indictment of Roman Catholic policies in Modern Britain: "The teaching of the Roman Catholic Church puts the Faith before any other social or political consideration, and the Roman Catholics in any country and under any form of government constitute an essentially alien body. The over-confident liberalism of the early nineteenth century enfranchised this body of outlanders, believing it would in some mysterious manner play the game of mutual toleration which seemed so natural to the essentially skeptical and secular liberal mentality. Nothing of the sort ensued. Steadily, persistently the Catholic Church has worked for the destruction of that very liberalism which restored it to political influence. Persecuting relentlessly where it was in the ascendant, and canting about individual liberty of conscience whereever it was faced by a modern organization of society, this mental cancer has spread itself back to destroy the health and hope of our modern world."

ERNEST TRICE THOMPSON,
Union Theological Seminary, Richmond, Va.

PREACHING IN THE FIRST HALF CENTURY OF NEW ENGLAND HISTORY. *By Babette May Levy.* The American Society of Church History, Hartford, Conn. 215 pages. $3,00. The fact that this book contains thirty-one pages of bibliography is evidence that it is a scholarly book which involved a great deal of painstaking research. However, it is easy reading and should be of interest to all those who are interested in the Puritans, in New England, in Church History or in preaching. It gives a very clear picture of the type of preaching that was done in New England between 1620 and 1670. Because of the eccentricities and excesses of a few, the Puritans have been much maligned and misrepresented. This book helps to rectify some of our misconceptions. The majority of preachers in New England for the first half century were scholarly men who had received their training in the universities of England, and their preaching was of a high order. I have found the book both interesting and informing.

WALTER L. LINGLE,
Davidson, N. C.

SOCIALIZATION OF THE NEW ENGLAND CLERGY, 1800-1860. *By Gordon D. Riegler.* The Greenfield Printing and Publishing Company, Greenfield, Ohio. 187 pages. $2.00. The author has collected, classified and summarized numerous statements from the sermons of seventy-five New England clergy-

men, delivered between 1800 and 1860, revealing an interest in great social issues, such as education, gambling, duelling, drinking, women and children, philanthropy, housing, health and amusements, the race question, government and the penal system, agriculture and industry, war and peace. He wishes to show that the clergy were interested in such problems long before the rise of the so-called social gospel. He has in addition collected a mass of interesting data and laid the foundation for a more thorough study of the same subject.

ERNEST TRICE THOMPSON.

JUST AMONG FRIENDS, THE QUAKER WAY OF LIFE. *By William Wistar Comfort.* Blakiston Company, Philadelphia. 178 pages. $2.00. Dr. Rufus Jones tells us that in earlier times when one asked a Quaker for information about his faith and practice he would usually say, "I will lend thee a book." But, says Dr. Jones, from now on he will say, "I will lend thee Dr. Comfort's book." And it is true that in this volume, small and interesting, will be found the presentation of the Friend's way of life. It has been presented in a most happy manner, one that will produce tolerance if not belief. It answers all the questions you may have had about those colorful people called Quakers, their beliefs, practices and history. In case you had no questions it will tell you some things you should know anyway. "Quietly, and without slogans or campaigns, the Quakers have become the most trusted agents of humanity in an inhuman age. They carry relief where no others are permitted to go." They are, and have been, pioneers in most of the great social and moral issues of the last three centuries: temperance, anti-slavery, Indian affairs, care of the insane, equality of women, prison reform, education, business relations with labor, the social order and large scale relief of the hungry and oppressed. This says nothing of their fight for world peace. Though only a very small group dealing with tremendous problems, they have met with unusual success in dealing with such delicate matters. They have been described, aptly, as "a holding company" for millions of people who cherish ideals of pure spiritual religion. In the light of all this the alert Christian of other denominations will want to know, "How did they get that way; what is the power behind their works; why do other people trust them so; what is the motive that can produce such force for human welfare?" The answers are here in this book, and wise are we if we learn from others. Here also will be found much of the history of a people who played a much larger part in the laying of the foundations of our democracy and who fought more valiantly in the struggle for religious freedom than is generally known. "Quakerism offers nothing inconsistent with orthodox Christianity, nothing that is not shared by millions of Christians belonging to other communions." Whether you agree or not, you will want to see what Dr. Comfort has to say for his own faith—and he says it in a most kindly, tolerant sort of manner. There is no attempt here to convince anyone of anything. But

Dr. Comfort does believe that just at this time there are many who would gladly order their lives more simply and discover a closer walk with God. In this book he points to one way.

DOUGLAS S. BROWN,
Richmond, Va.

YOUR FAITH AND YOUR NEIGHBOR'S. *By Frederick Hall.* W. A. Wilde Company, Boston. 142 pages. $1.00. The subtitle of this book is: "A Quiz Book of World Religions." This indicates the character and content of the book. The author states that his purpose is to provide entertainment, amusement, information in the general field of comparative religion. He gives a collection of questions and answers concerning the different religions, sects and denominations of the world. What he has given cannot be made a substitute for the reading of some worthwhile book on the world's religions. By a curious typographical error (p. 77) "Clip" (*sic*) is made one of the nine muses.

DONALD W. RICHARDSON,
Union Theological Seminary, Richmond, Va.

AMERICAN POLITICAL AND SOCIAL HISTORY. *By Harold Underwood Faulkner.* Fourth Edition. F. S. Crofts and Company, New York. 838 pages. $5.00. Competent critics have proclaimed earlier editions of this book as "the best existing one-volumned history of America." It covers phases of our national history too often overlooked but vital to our understanding of the present day scene. The material is clearly organized, well written and revealing sound scholarship and enlightened viewpoints. Written as a college textbook it can be read with great profit by any one who is concerned with the backgrounds of our national life or with important modern trends. The history is brought down to the death of Roosevelt and the accession to the presidency of Harry S. Truman. The fact that the book has gone through nineteen printings in a period of nine years testifies to its deserved popularity.

ERNEST TRICE THOMPSON.

THE CHURCH OF THE BRETHREN AND WAR: 1708-1941. *By Rufus D. Bowman.* Brethren Publishing House, Elgin, Ill. 350 pages. $3.00. This book is more valuable than the title suggests. It does trace in considerable detail and with much documentary evidence the attitude of the Church of the Brethren (or Dunkards) toward war, in Germany and in America, from the Colonial period to the present. But in addition it throws much light on the history of this interesting group. They began as a Bible and pietistic sect in Germany in the early part of the 18th century, and a few years later emigrated en masse to the colony of Pennsylvania. For seventy-five years after the Revolution the Brethren had no schools, educational periodicals or outstanding educational leaders. They became a

frontier people living in exclusive fellowship. After the Civil War the Church began to change its character, to educate its young people, to drop its distinctive peculiarities, to organize Sunday schools and missionary societies, to permit a salaried ministry, to enter into the full stream of Protestant life. But it remains one of the three historical peace churches of America (along with the Mennonites and the Quakers), and its position is more firmly, more consistently held today than ever before. This book has the added value of tracing the relations of the national government to conscientious objectors in time of war. Nowhere else, so far as this reviewer knows, is there more helpful material available on this particular subject.

ERNEST TRICE THOMPSON.

THE ANATOMY OF PEACE. *By Emery Reves.* Harper and Brothers, New York. 275 pages. $2.00. An open letter to the American people, signed by twenty outstanding Americans, including such names as Owen J. Roberts, Senator J. W. Fulbright, Albert Einstein, and Christopher Morley, urges "American men and women to read this book, to think about its conclusions, to discuss it with neighbors and friends, privately and publicly. A few weeks ago these ideas seemed important, but perhaps reachable in the future. In the new reality of atomic warfare they are of immediate urgent necessity, unless civilization is determined on suicide."

The fundamental thesis of the book, which is brilliantly presented and ably sustained from many points of view, is that "conflicts and wars between social units are inevitable whenever and wherever groups of men with equal sovereignty come into conflict." "The fundamental problem of regulating the relations between great powers without the permanent danger of major wars cannot be solved so long as absolute sovereign power continues to reside in the nation-states. Unless their sovereign institutions are integrated into higher institutions expressing directly the sovereignity of the community, unless the relations of their peoples are regulated by law, violent conflicts between national units are inevitable. This is not prophecy, not even an opinion, but an observable and irrefutable axiom of human society."

No recent book has pointed out more adequately, more eloquently, and more comprehensively the dangers of nationalism, not only for world peace but also for our democratic liberties. No one has presented more skillfully the need for a world state based on law if peace is to be preserved and if our democratic liberties are to be maintained. Unfortunately, Mr. Reves does not make clear how that world state can be organized and how, if organized, we can be sure that it will not itself become an instrument of tyranny, with its power seized, for example, by some unscrupulous minority. To most thoughtful men the UNO seems at least a step in the right direction, the beginning of a world organization which, however weak and inadequate, must be strengthened as the days go by if the

hopes of mankind are not to fade. But for Mr. Reves it is not a step forward but a step backward, not a step toward peace but a step away from it, because it is a league of sovereign national states. Mr. Reves thinks we should scrap the UNO and begin all over again to construct on radically different principles a real world society based on law. Most of us will continue to think that the UNO is our safest hope. But it must grow in the direction which Mr. Reves has so clearly and so passionately set forth.

ERNEST TRICE THOMPSON.

A CHRISTIAN GLOBAL STRATEGY. *By Walter W. Van Kirk.* Willet, Clark and Company, Chicago. 197 pages. $2.00. A Religious Book Club Selection. In the estimation of Dr. Van Kirk, we have entered the era of global geography, of global politics and of global military operations. In such an age the Church, whose gospel provides the only answer to the world's need, must develop a global strategy of spiritual conquest. If this strategy is to be developed, the non-Roman churches, (effective co-operation with the Roman Catholic Church is not practicable at the present time), must achieve a more effective consolidation of their own resources on both the home front and the world front. On the home front there is immediate urgency for the effective co-ordination of Christian tactics in the area of social action, religious education and public relations. On the European front Christianity faces an opportunity for spiritual conquest unparalleled in history. The co-ordinated strategy which is required is now being developed under the aggressive and far-visioned leadership of the World Council of Churches. Efforts must be made to insure the full participation of the Russian Church in the ecumenical movement. According to Dr. Van Kirk, we have reason to believe that this Church under the guidance of the Holy Spirit can and will become an instrument of righteousness for the people of this mighty land, which is destined to play such a large part in the world of tomorrow. The time has come for Christians to sound the trump on the world front. In East Asia, in Africa, in the Middle East, the signposts of yesterday's world are down. If the Church is to enter the opening doors, two aspects of its present day life must be radically altered: "first, the self-centeredness of Christians reflected in the comparative sumptuousness with which they provide for themselves as against others, and, second, the wide variety of sectarian exertions on the world front."

A bare summary of this sort does not begin to suggest the timeliness of this significant volume by Dr. Van Kirk. No one else has presented the current world situation so far as it affects the Church so clearly and so arrestingly. The author not only presents the need for a global strategy but also offers concrete, practical and eminently wise suggestions for the realization of such a strategy. To secure a comprehensive, up-to-the-minute survey of the world responsibility of the Church and of the ways in which

this responsibility can be fulfilled, read as the first and most important volume on your list *A Christian Global Strategy* by Walter W. Van Kirk.

ERNEST TRICE THOMPSON.

THE COMING GREAT CHURCH. *By Theodore O. Wedel.* The Macmillan Company, New York. 160 pages. $2.00. By the coming Great Church, Canon Wedel means the united, genuinely ecumenical Church of the future, (the Catholic Church of Christian Creed and Christian Faith). Such a Church must arise, he believes, if evangelical Protestantism is to survive and if the true brotherhood which our age demands is to develop. This Coming Great Church, the idea of which Protestantism has rediscovered in our own day and of which the ecumenical movement is the most obvious sign, must be both evangelical and catholic. The Anglican Church is not truly ecumenical at the present moment but it possesses evangelical and catholic elements which enable it to play a mediatorial role. This is the major theme to which Canon Wedel addresses himself and which he ably and eloquently defends. He rejects Roman Catholicism and also Anglo-Catholicism but believes that the Coming Great Church must leave a place for the Book of Common Prayer, which gathers up the devotional treasures of the ages, and for the historic episcopate (without which there can be no solution of the problem of orders) as opposed to the Roman doctrine of a vicarial apostolic succession.

Canon Wedel has given us one of the most persuasive arguments for Church union to appear in recent years; he has set forth clearly and appealingly what the Anglican Church can offer such a union, and at the same time, in love, what he, as a moderate churchman, is convinced that it can never surrender.

ERNEST TRICE THOMPSON.

CIVILIZATION AND GROUP RELATIONSHIPS. *R. M. MacIver, editor.* Harper and Brothers, New York. 177 pages. $2.00. This book contains a series of addresses delivered before the Institute for Religious Studies, conducted with the co-operation of Catholic, Protestant and Jewish scholars at the Jewish Theological Seminary of America. The addresses deal in a general way with "the challenge to unity and brotherhood raised by the prejudice and discrimination that separate group from group." In the light of these discussions, says the editor, "we can certainly claim that the greatest peril of modern society is the exclusiveness of group against group, by means of which the stronger grow proud and intolerant and prejudiced, denying their common humanity, while the less advantaged grow bitter and frustrated. Thus on every side rancor and cleavage increase, and the energies of men are turned from creativeness to destructiveness, from co-operative gain to universal loss." Dr. MacIver himself and some of his contributors think that the solution lies in the field of social education. We must learn again, he says, not only in the school, but also in the home,

and in the church, and in the exclusive club, what we have been tending to forget,—the essentials of democratic living, the kind of living in which it is in the last resort the person who counts. Others believe that the solution is found through a proper control of the environment, through a more equitable economic distribution. This is an interesting symposium, written not for popular consumption but for the more thoughtful.

ERNEST TRICE THOMPSON.

ONE NATION. *By Wallace Stegner.* The Riverside Press, Houghton Mifflin Company, Boston. 340 pages. $3.75. Unless America sees at once that her great source of weakness is at the same time her great source of strength, unless she sees in her great mixed population a challenge and at the same time a threat to her avowed democracy, she will be in danger of losing her opportunity for leadership in the world. *One Nation* will likely be one of the significant books of the year because it promises to help many people see that danger and that opportunity. It is a timely study of intolerance and prejudice as it is found in all parts of this country. It presents an objective, fact-finding study of eight minority groups which present at once our gravest social problems and our most exciting opportunities for experimenting in democracy. Part of the significance of the book lies in the fact that its very objectivity preaches the sermon of the Declaration of Independence, the sermon of one nation with liberty and justice for all. More than that, it is what it claims to be, a new venture in printing. Its more than three hundred photographs make a popular appeal while its sparsely written texts present a scientific study of the facts behind the pictures. The study is significant in its scope. It presents dispassionately and impartially the minorities of the west coast, of the rural South, of the industrial North. It shows the nation's dependence on minority groups for such things as the harvesting of its crops; it shows its aimless shifts in immigration policy, its irresponsible treatment of foreign and Indian peoples. It shows these peoples in their native cultures, their struggles for existence, their ambitions, their achievements, their contributions to our national life.

Wallace Stegner makes one see the problem as one of intolerance and irresponsibility, but he does not leave the problem with condemnation. Where there are elements of progress he points them out, and where there is opportunity for social change upward he shows that, too. One sees it as a not impossible task and one is moved to take a hand.

It is to be regretted that the author found it necessary to include the Roman Catholics among these downtrodden groups. Certainly this group is in a very different class from all the other minorities included in the study,—the Negro, the Mexican, the Indian, the Japanese. The Roman Catholics are not a highly visible, segregated, persecuted group, but a very alert, self-conscious, militant group, and as such have no place in a volume which speaks of repression and persecution. And yet the in-

clusion of this group by the author gives us a reminder that our history contains records of Nativist movements and the Ku Klux Klan, and that intolerance and prejudice can be as wasteful and dangerous in religious as in economic and racial areas. The message of *One Nation* is still the message that America has a responsibility to all the people who go to make up her population and that the country's future can only be wrought out of the free working together of all who call themselves American.

RACHEL HENDERLITE.

RIOTS AND RUINS. *By A. Clayton Powell, Sr.* Richard R. Smith, New York. 171 pages. $2.00. The somewhat lurid title of this book, together with its bright red cover, may tend to scare some readers away by giving a false impression of its contents. But one hopes that not many will be so misled, for while Dr. Powell is dealing here with as inflammatory an issue as the American people face today, he does it in a way calculated to put out many more evil fires than he runs the risk of lighting. *Riots and Ruins* is another book on the race problem, but nobody could rightly call it "just another" book. Though it deals, of necessity, with the same old racial grievances to which articulate Negroes have been giving voice for years, it does so with a simplicity and straightforwardness that should make it unusually appealing to plain men of good will in both races. What the book says, in brief, is this: "The elements of interracial hatred are rife in this country. These smouldering fires are fanned into violent fury now and then, and riots break out. People of both races suffer, and the total of American progress is thrown back centuries. It also says that the reasons are clear and easily set down. Black and white men can read them and know them. The grounds for a mutual working out of the differences between the races can be laid—if either race has a mind to work."

As a one-time pastor of the huge Abbyssian Baptist Church in New York, Dr. Powell has written as he must often have preached, plainly, forcefully and concretely, for the purpose of winning a verdict on a matter of enormous importance and pressing urgency. He sets forth the Negro's case convincingly, without whining and without apology. Yet one finds here no partizan one-sidedeness. Informed as it is by a clear awareness that the white man bears the greater burden of guilt and responsibility for this particular race problem, the books sounds also a wise and clarion call for humility, patience and good will on the part of Negroes, too.

Brief, balanced, readable, and definitely Christian in tone, *Riots and Ruins* is, in the main, a highly commendable tract for the times. America would be a better land—and the American dream less of a nightmare for millions of our dark-skinned citizens—if a considerable segment of our population would buy it and read it.

J. H. MARION, JR.,
Richmond, Va.

CITIZENSHIP AND THE NEW DAY. *By Parley Paul Womer.* Abingdon-Cokesbury Press, Nashville and New York. 319 pages. $3.00. When considered internationally, the word "democracy" has to be defined. It is the watchword of every major state. All peoples want it, but not all governments. If the United States is, and is to be, "the citadel of democracy," Dr. Womer's volume could not have appeared at a more opportune time. In fascinating and informing manner the author deals with the origin, functions and character of citizenship. This, of course, is American democratic citizenship. The Ideal Character of Citizenship is the title for Part II. As the pages are read, one thanks God that he is a citizen of our great land. But that is not all. Democracy does not work automatically even in a democratic regime. "Effectual citizens" must be developed who must function as an "effectual citizenry." This calls for education, and the reader is unmistakably made aware of his individual responsibility. This is the theme of Part III. For readers of reviews in these pages, this book is most highly recommended. The author is a Christian scholar. He has served in the gospel ministry and as university president and since 1939 he has directed The Citizenship Program of the National Municipal League. He sees democracy, as we know it, as the "flower of Christianity." "They [the concepts of our democracy] inhere in the ethics of Christianity, and have been implicit in Christian teaching from the very outset." More than that, Dr. Womer shows, with alarm it may be, that "citizenship and the new day" cannot be realized without a virile Christian faith in individuals functioning through the Christian Church. This is a very worthy volume.

SYDNEY J. L. CROUCH,
Clemson College, S. C.

CHRISTIAN VOCATION. *By Douglas Horton, William Blakeman Lampe, Ernest Fremont Tittle.* The Pilgrim Press, Boston. 72 pages. $1.25. A series of thirteen radio sermons by a Congregationalist, a Presbyterian and a Methodist on the business of being a Christian in our sort of world, emphasizing the need for the individual Christian to lead our society into applying the ethics of Christianity in our work-a-day relations and including suggestive discussions of our attitude toward our daily work, toward the litle man who has no power, toward the vocation of being a parent and the way God can use individual service, like the old man who showed a friend over his factory, saying, "Here I have served God for forty years."

JOHN GREY,
Charlottesville, Va.

PREACHING IN TIME OF RECONSTRUCTION. *By Andrew W. Blackwood.* The Pulpit Press, Great Neck, N. Y. 63 pages. 50 cents. Dr. Blackwood is one of our most stimulating and helpful writers on subjects having

to do with the various phases of the work of a minister. He places us further in his debt by these sketches of thirteen leading preachers whose major work was done "in days of war and rebuilding" somewhat similar to our own era. These studies are brief and they are obviously meant to be suggestive rather than exhaustive. They are all intensely interesting. A study of this booklet should whet the appetite of readers to learn more about the life and work of the pulpit masters whose careers are outlined here.

J. MALCOLM MURCHISON,
Crowley, La.

BIBLICAL MESSENGERS OF ENCOURAGEMENT. *By Ivan H. Hagedorn.* The Pulpit Press, Great Neck, N. Y. 174 pages. $2.00. This book contains a series of seventeen sermons delivered by the pastor of the Bethel Evangelical Lutheran Church of Philadelphia. Each message centers about some Biblical character (or pair of characters) whose lives were used in a ministry of encouragement. Ten are based on Old Testament characters and six on characters in the New Testament, leading up to the concluding sermon on "Jesus Christ, the Son of God, Who Was and Is the Greatest Encourager of Them All." This is Biblical preaching of a high order. It is also practical, helpful, abounding in good illustrations, (perhaps too many, and some needlessly repeated), and characterized by a warmth of feeling which makes the reader realize that the author preaches to the heart as well as to the head.

J. MALCOLM MURCHISON.

PAYING THE RANSOM. *By Walter E. Hohenstein and Victor A. W. Mennicke.* Concordia Publishing House, St. Louis. 125 pages. $1.25. Year by year there is an ever-increasing demand for messages that tell the story of the suffering and death of our Lord. The familiar gospel of God's grace satisfies the restless spirits of men and, removing the burden of their guilt, brings peace and reconciliation. This book of sermons, brief, earnest and scriptural, consists of two parts. There are seven sermons by Walter E. Hohenstein built about the general theme, "The Cross for Victory." In the second part there are seven sermons by Victor A. W. Mennicke which are titled, "In the Hour of Trial." The first group deals with victorious Christian living, which Christ has made possible for us by His death and resurrection. The second group leads us into a new appreciation of our Lord's suffering and sorrow.

JAMES L. FOWLE,
Chattanooga, Tenn.

OUR PROPHETIC HERITAGE. *By Ernest Marshall Howse.* The Ryerson Press, Toronto. 66 pages. 75 cents. This book consists of a series of sermons preached in Westminster Church, Winnipeg, and reproduced here

as taken down by a stenographer. As an experiment in Bible teaching to a congregation they deserve careful study. The author tells us that their reception brought an "unexpected and heartening degree of reassurance." Seven lectures cover a general introduction and studies of Amos, Hosea, Isaiah and Micah, with a summary. Characterized by rich and unusual illustrations, by clear application and by high Biblical content, these sermons are a fine example of the effectiveness of Biblical preaching at its best.

BALMER H. KELLY.

THE MOST UNFORGETTABLE CHARACTER I'VE EVER MET. *By John Allan MacLean.* John Knox Press, Richmond Va. 223 pages. $2.00. The John Knox Press and the whole Southern Presbyterian Church can be proud of this excellent book of sermons from the pen and the heart of the minister of the Ginter Park Presbyterian Church in Richmond. Indeed, the entire Church can be grateful for so distinguished a preacher as Dr. MacLean, who has the happy and very rare faculty of being able to preach effectively and also be equally effective when his sermons are put down on paper. Not many books of sermons are interesting reading. This is a delightful exception. But these sermons are more than interesting; they are great preaching. One of them, "Does God Take Care of People?" might well rank with sermonic masterpieces. There are others, perhaps, equally as good and certainly some that needed to be preached and which need to be read by many today. One thinks of Dr. MacLean's sermon on "Orthodox Devils and Doubting Saints" and thanks God for so fearless a preacher in such an important church, where he helps to mold the thought of many future church leaders.

The volume takes its title from the title of the first sermon in it, a lengthy communion meditation which had previously been published as an attractive booklet. The last chapter in the book, "The Prayer of a Modern Pharisee," has also been issued as a leaflet which all complacent Presbyterians should read.

Dr. MacLean draws material from many sources showing wide reading and true scholarship, but he is most effective when he tells a story or relates some homely incident and makes the light of eternal truth shine on it and forth from it.

This is a good book to own and then to lend to those who need inspiration and to some who may need jarring! What a fine book, too, it is to give to young ministers who need to see what preaching can be by our own men!

JAMES APPLEBY.

CHILDREN'S STORY SERMONS FOR TODAY. *By Joseph James Murray.* John Knox Press, Richmond, Va. 151 pages. $1.50. This volume contains thirty-six story sermons for children. It is stimulating, fresh and

entirely within the understanding of the age group for which it is written. The author, pastor of the Presbyterian Church of Lexington, Virginia, and present Moderator of the Synod of Virginia, has made good use of his intimate knowledge of sky, field and stream as well as his experience with his own children in the preparation of this book. He has also made clever and timely use of true-to-life incidents and fictional characters in pressing home a truth. The truths presented in each chapter are to the point and have a definite relation to the needs of the child's world and everyday problems. The chapters, or rather sermons, on The Path of a Bird and The Little Foxes and Springtime are beautifully written. Parents who are looking for something to read aloud in the family circle will welcome this volume. At the same time it is a happy choice to put directly into the hand of some little friend. The colorful binding and apt illustrations are factors to catch and interest the youthful eye. Whether in the home or school the reading of this collection of story sermons should be an enriching experience for both adult and child. Dr. Murray is to be thanked for this worthwhile contribution to our juvenile literature.

DOUGLAS S. BROWN.

THE PRACTICE OF RELIGION. *By Frederick C. Grant.* The Macmillan Company, New York. 271 pages. $2.50. The Professor of Biblical Theology of Union Seminary, New York, undertakes in this book "a plain and simple statement of what religion is as it is lived and practiced by the great majority of Christians at the present day." His basic working definition is that "religion is life controlled by the consciousness of God." In the first six chapters the author succeeded in achieving his purpose much more effectively than in the last seven chapters. In general, when he is dealing with religion as experience, his exposition is clear, persuasive, inspiring; when he forsakes the perspective of religious practice and becomes the doctrinal theologian, one feels that he is riding a horse that is not there.

FRANK H. CALDWELL,
Louisville Presbyterian Seminary, Louisville, Ky.

THE WAY, THE TRUTH, AND THE LIFE. *By Glenn Clark.* Harper and Brothers, New York. 179 pages. $1.50. Dr. Clark conducts a number of spiritual retreats over the country known as "The Camps Farthest Out." This book reflects a mystical tendency which will appeal to a certain type of mind. There are three main divisions: I. The Way, a brief study of the Sermon on the Mount; II. The Truth, brief studies of many of the Parables, and III. The Life, brief studies of selected experiences in the Life of Christ. Each of these sections is preceded by an Interlude, in the form of a Lesson on Prayer.

J. WALTON STEWART, JR.,
Charlotte, N. C.

My Notes for Addresses at Funeral Occasions. *By William P. Van Wyk.* Baker's Book Store, Grand Rapids, Mich. 140 pages. $1.25. There are thirty-six outlines of funeral messages given in this book, divided equally between those based on Old Testament sources and those whose texts are from the New. Some are very brief, taking only one page each. Most of them are long enough to give a rather complete idea of the substance of the messages as they were spoken. Pastors who feel called upon to give such talks at funerals will find helpful and suggestive material here. It is obvious that this author gives very thoughtful and careful preparation to what he says on such occasions. His themes are well selected and wisely expressed; for example: God's Interest in Our Grief; A Shelter With the Lord; The Comfort of Glory; Christian Comfort in Affliction.

J. Malcolm Murchison.

Divine Invasion. *Edited by Paul Zeller Strodach.* The Muhlenberg Press, Philadelphia. 208 pages. $2.00. This volume of eighteen sermons, each of which was written by a minister of the United Lutheran Church in America, is the sixth in an annual series of messages for the Lenten season. Of the contributors to this volume Dr. Paul Scherer and Dr. Oscar Blackwelder are perhaps the only two who are widely known outside the Lutheran fellowship. As might be expected in a series of this sort, the sermons are of varying degrees of homiletical merit, but there is enough good material in the volume to make them helpful as suggesting possible treatments of topics relevant to the Lenten season.

Joseph B. Clower, Jr.,
Morganton, N. C.

The Significance of Silence. *By Leslie D. Weatherhead.* Abingdon-Cokesbury Press, Nashville and New York. 238 pages. $2.00. The lure of its title, which is the same as its first chapter, is sufficient to induce one to buy this book. But there are at least three other good reasons. First, all of the sermons are discussions of bed-rock religion. Second, the style of the book, as usual in the author's writings, is most attractive. Third, these twenty-two sermons have the ring of sincerity and meet us where we need help the most,—an understanding of life in its relation to religion. One feature about books of sermons such as this one is that you may start anywhere in the book and work forward or backward. I started in the middle, with his three sermons on Why People Don't Go to Church, Why People Do Go to Church and Why I Should Read the Bible. These were so helpful that I stayed right with the book until I had finished it. That is, I finished reading it. But I shall long be thinking over the author's presentation of such themes as the meaning of silence, the lonely greatness of the world, love for God, my neighbor, my enemy, his message to the spiritually discouraged, the inevitable mystery,

and others. You may at times disagree with the author's views and some of his interpretations but you will certainly profit by reading this attractive book.

ROSWELL LONG.

MEDITATIONS FOR MEN. *By Daniel Russell.* Abingdon-Cokesbury Press, Nashville and New York. 446 pages. $1.00. For each day of the year there is a verse of Scripture, a meditation and a choice bit of verse. The meditations were written especially for men and will appeal to them by their simplicity, their directness, their common sense, their virility, their vision and the lift which they offer for the day's labor. By the same token they will appeal to women and to young people. It is one of the best books of daily devotions that has appeared in recent years. Dr. Russell is pastor-emeritus of Rutgers Presbyterian Church, New York City.

ERNEST TRICE THOMPSON.

STRENGTH FOR THE DAY. *Edited by Chaplain Norman E. Nygaard.* Association Press, New York. 372 pages. $1.00. This is a pocket-sized book of daily devotional messages, one for each day in the year and also for seven special days. It is a sequel to *Strength for Service to God and Country,* of which over a million copies were distributed. The devotionals are written by different ministers, many of them leading clergymen of the United States and of the British Commonwealth of Nations. Every page carries date, Scripture passage to be read, a text written out, a brief message, a prayer for the day and the name of the contributor. The quality of these messages uniformly is splendid.

J. WALTON STEWART, JR.

MY MORNING MEDITATIONS, A THOUGHT AND A PRAYER TO BRING GOD AND MY SOUL TOGETHER. *By Charles Haddon Nabers.* Keys Printing Company, Greenville, S. C. 79 pages. Fifty cents. The popular pastor of the First Presbyterian Church of Greenville, South Carolina, issues his third volume of morning meditations broadcast over WFBC. These broadcasts have been given for eleven years. Basing his messages upon a variety of subjects, both Scriptural and otherwise, Dr. Nabers drives home the spiritual or ethical lesson in brief, succinct sentences. An appropriate prayer closes each meditation. Ministers will find this booklet a good example of how to find "tongues in trees, books in the running brooks, sermons in stones, and good in everything."

JAMES S. ALBERTSON,
Bethesda, Md.

A TREASURE OF HYMNS. *By Amos R. Wells.* W. A. Wilde Company, Boston. 392 pages. $2.00. The subtitle of this book indicates a

feature of especial value: "Brief Biographies of One Hundred and Twenty Leading Hymn-Writers, With Their Best Hymns." These biographies are full of human interest and the hymns chosen deserve this re-emphasis on familiar ones and this recalling to the Church's attention of others that have been neglected. A very usable book for worship services.

W. TWYMAN WILLIAMS,
Hampden-Sydney, Va.

FROM ONE GENERATION TO ANOTHER. *By Egbert W. Smith.* John Knox Press, Richmond, Va. 136 pages. $1.50. A first-hand testimony to the need and the power of foreign missions from the keen mind and the great heart of one who "visited some twenty-four foreign countries, crossing the ocean fourteen times and spending years in the world's great mission fields." For a third of a century Dr. Smith was Secretary of Foreign Missions for the Southern Presbyterian Church and few if any could write out of so comprehensive a knowledge of the work in every field of this Church. Written in the style of Dr. Smith at his best, here is a fascinating story of missionary achievement and source material for a long time to come.

W. TWYMAN WILLIAMS.

CALLING MEN FOR THE MINISTRY. *By Hampton Adams.* The Bethany Press, St. Louis. 157 pages. $1.50. The entire American Church is indebted to the minister of the Union Avenue Christian Church, St. Louis, for this wise, simple, honest statement of the nature of the ministry as a life vocation. Not in two generations has such a message been penned. This little book should be of great value to thousands of young men who are considering the challenge of the ministry. Dr. Adams loves his work as a minister and he urges able young men to consider carefully the gospel ministry, but he wisely shows that it is no calling for weakings. This is a splendid book to lend or give to a young man who is considering the ministry. One may disagree with a few statements, one may think a chapter on the minister as a religious educator is needed, one may wish at times for a stronger evangelistic note, but the total impact of this book is excellent. Buy the book, read it and share it again and again with the choicest young men of your congregation.

HARRY G. GOODYKOONTZ.

SPURGEON'S LECTURES TO HIS STUDENTS. *Condensed and Edited by David Otis Fuller.* Zondervan Publishing House, Grand Rapids, Mich. $3.00. In 1856 Spurgeon organized the Pastors' College of London, of which he was the president, the object of which was the "training of preachers rather than scholars." For many years he conducted a course in Homiletics, the fruits of which were contained in three volumes, *Spurgeon's Lectures to His Students,* Series 1 and 2, and *The Art of Illus-*

tration, all of which were circulated widely among American ministers of a former generation. Chaplain Fuller has condensed and abridged these three volumes into one, rearranging some of the paragraphs and omitting certain portions, particularly anecdotes which had more pertinency seventy-five years ago than today. These lectures are of real value to ministers of today, for they come from the brain and out of the experience of one of whom it was said in his lifetime that he undoubtedly "occupied the position of greatest celebrity among living preachers." Spurgeon moves across the whole field of Homiletics as he deals with the minister's private life, his habits of study and the development of voice, posture, action and gesture and other technicalities of preaching. He makes excursions into such fields as impromptu speaking and open-air speaking. His own inimitable ability to illustrate is manifest not only in those portions in which he deals directly with the subject, but on each page of the book. This will be a valuable addition to a young man's shelf of Homiletical literature.

B. R. LACY, JR.,
Union Theological Seminary, Richmond, Va.

A HISTORY OF EVANGELISM IN THE UNITED STATES *By W. L. Muncy, Jr.*, Professor of Evangelism and Missions in Central Baptist Theological Seminary. Central Seminary Press, Kansas City, Kan. 194 pages. $1.50. The definitive history of evangelism in the United States is still to be written but Dr. Muncy has written a volume which in some respects is superior to other volumes appearing in recent years. The period treated most completely and most satisfactorily is the Colonial period, the period of the Great Awakening. The periods from 1783 to 1860 and from 1860 to 1894 are sketched more hurriedly. There are helpful chapters, however, on the Evangelism of the Underprivileged (especially by the Holiness groups); on Youth Movements in Evangelism and on Radio Evangelism. There is also a chapter on Training for Evangelism, describing the pioneer effort in this direction by the Southern Baptists, which other denominations might well emulate. Dr. Muncy thinks that there are many signs that "the evangelism of today and tomorrow will be largely the winning of men day by day rather than at special seasons and by special efforts. Special seasons and meetings will continue to be used, but the churches will depend upon them less and less for evangelistic results. The great tabernacle meeting has recently disappeared, as did the famous Camp Meetings of an earlier generation. It may return, but at present it does not so appear. The local revival seems to be waning in effectiveness, but an increasing number of churches are witnessing conversions week by week in the regular services of worship."

ERNEST TRICE THOMPSON.

PEACETIME MILITARY TRAINING. The 19th Annual Debate Handbook, 1945-46. *Edited by Bower Aly* and published by Lucas Brothers, Columbia, Mo. 220 pages. $1.00. No more important decision faces the American people today than that regarding the introduction of universal military training. If we do adopt military conscription as a permanent policy, then there is a clean break with American tradition which will affect every aspect of our American life. If we do not adopt this policy, which is advocated by our President and the highest military authorities, then we invite military aggression on the part of Russia, or is it the other way around? This debaters' handbook contains a wealth of material on both sides of the question and statements from the highest authorities regarding the effect of universal military training on the morals, the health and the military security of our nation. It is a good book for the minister to read and to have on hand to lend to interested individuals and groups in his congregation.

ERNEST TRICE THOMPSON.

THREE HUNDRED FAVORITE POEMS. *Compiled by Thomas Curtis Clark.* Willett, Clark and Company, Chicago. 124 pages. $1.00. Dr. Clark, well known for his anthologies of religious poetry, turns his hand to a collection of a purely personal nature. The majority of the poems here "deal with the things of every day and in a light, winsome manner." All the familiar poets are here, though not many familiar poems. The book has no observable scheme of classification and hence cannot serve as a reference book. For those who like the sort of poetry the author does it will be valuable.

BALMER H. KELLY.

THE QUEST. *By Ludwig Bauer.* Concordia Publishing House, St. Louis. 240 pages. $2.50. Biblical novels continue to enjoy popularity although they are not all of even worth. *The Quest* follows the pattern of most of them, viewing Christ through the eyes of the Shepherds of Bethlehem. Unfortunately, a wooden style and unbelievable melodramatics mar what might have been an interesting novel.

BALMER H. KELLY.

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BENJAMIN MOSBY SMITH AS A SEMINARY PROFESSOR—THE LATER YEARS

By Francis R. Flournoy, A. M., Ph. D.,

Professor of History and Political Science,
The College of Emporia,
Emporia, Kansas

This is the concluding article on the life of Dr. B. M. Smith, Professor in Union Theological Seminary in Virginia from 1854 to 1889, the preceding articles having been published in The Union Seminary Review for November, 1943; November, 1944; August, 1945; February, 1946, and May, 1946.* The last of these covers the years from 1866 to 1872. Certain of Dr. Smith's activities during that period, however, especially those relating to public education, it has been thought best to include in the present article. This course has been followed because of the intrinsic importance of the activities in question and because a comparatively small amount of space is needed for the narrative of the last twenty years of Dr. Smith's life as a result of the lack of source material

*Reprints of these articles will be bound in book form in a limited number of copies soon after the issuance of the August Review. When this is done, the biographies of the four men who have figured most prominently in the history of Union Seminary will have been completed: John Holt Rice, the founder of the Seminary, by William Maxwell; Moses Hoge, the scholastic founder of the Seminary, by John Blair Hoge, (in manuscript but soon to be printed); Benjamin Mosby Smith, the savior of the Seminary in the days following the War Between the States, by Francis R. Flournoy; and Walter W. Moore, the second founder and first president of the Seminary, by J. Gray McAllister.

relating to those years. For no entries were made in his diaries from 1870 to 1887, and almost all of his letters and papers were unfortunately destroyed.

In July, 1871, Dr. Smith wrote what he called a "Memorandum for My Dear Wife," which reads as follows:

> "I am now sixty. My health is not good. I cannot expect in the course of nature to last long. I wish to put on record for you a few things.
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> "1—I desire you to submit with Christian temper to God's ordering if I am taken from you. Remember your blessings. Be thankful for all of them connected with our union. Do not mourn over those things which have given us trouble. Thank God He has by His restraining grace withheld from us more sorrow than has befallen us.
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> "2—I do not derive any comfort in view of death, from looking at myself or the recollection of any thing in me heretofore. In a far more literal sense than many use the phrase, 'I am a sinner.' My only proper epitaph is 'A Sinner.' If of God's mercy may be added, 'saved by Grace,' it will be a most remarkable trophy of that Grace. I have been a communicant in the church for forty years and 'My leanness, my leanness!' has ever been my lament.
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> "While there is nothing in myself to encourage me, I can truly say I have for several years felt more and more my need of a Saviour—a complete, sole Saviour and I can and do now and then, find comfort in a simple resting on an all sufficient sacrifice, an all teaching Prophet, and an all interceding and ever prevalent mediator and an almighty King. This is all my Hope. I say not there is comfort in the past nor do I rest on my resolutions or endeavors for the future but my sole rest is in Christ's finished work and in His daily hourly supply of grace. I have no raptures nor deep mournings or repentings on which to rest and would not rest on them if I had. Christ is all. If He rejects, I am rejected—if He accepts all is well. His infinite love encourages my trust while my infinite demerit discourages me and I fall back on a simple implicit unqualified trust. In that I daily seek to live and trust to die. . . .
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> "The meek will be guide in the judgment, the meek will He teach His way. 'Trust in the Lord and do good.' 'Blessed are all they who put their trust in the King in Zion.' May the God of the widow and the fatherless be the God of those I love, for whom I have laboured and to whom my heart will ever turn with ineffable fondness." . . .

The apprehension of his approaching end, however, proved groundless. His health improved, and his busy, useful life was prolonged until his eighty-second year.

I. Work in the Church Courts

As in his earlier years, Dr. Smith attended Presbytery and Synod with much regularity, and he was a Commissioner to the General Assembly in 1867, 1876 and 1877. In the Assembly of 1876 he served as Moderator. In those of 1867 and 1877 he acted as chairman of important committees and took a leading part in the promotion and the discussion of important measures, as will be shown on later pages of this article.

He had special gifts which fitted him to take a position of leadership in the work of these bodies. On this matter, Dr. W. W. Moore made the following interesting comments:

> Dr. Dabney, in talking with me once about Dr. Smith, said that the chief characteristic of his mind was its alertness. There may have been more learned men. There may have been more profound men. But there were few quicker men than he in his mental processes. He was probably the most adroit debater ever seen in our church courts. He knew how to think on his feet and was never at a loss for an idea or a word. All his public speaking was marked by a readiness, an ease, and a copious fluency that I never have seen surpassed. He was master of that elaborate extemporaneous style, best known to our generation perhaps from the speeches of Mr. Gladstone, which was so perfect that one who did not know him, listening to the rolling and sonorous periods, inevitably received the impression that every word had been carefully written out beforehand, and committed to memory. On fifteen minutes' notice, he could stand up and body forth for an hour, without hitch or hesitation, elevated thoughts on important subjects, in language of the utmost propriety and dignity, in long and complete sentences, with almost innumerable ramifications, each worked out to perfection; and, after holding such a sentence in the suspense of construction for, perhaps, five minutes at a time, making matter sufficient to occupy a printed page, would bring the entire complicated structure to a triumphant finish. An accomplished literateur of his day said that Dr. Smith's off-hand oratory reminded him of a mighty river, flowing with broad expanse, without chafing or unseemly impetuosity, deliberate, smooth, majestic. His public prayers and his reading of hymns were hardly less notable.[1]

Dr. Moore makes another comment on the characteristics of Dr. Smith's public speaking:

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[1]W. W. Moore, *Appreciations*, pp. 121, 122.

> A gentleman, who had heard all the foremost speakers of the world in his time, told me once that the four great living masters in that day of this elaborate extemporaneous style, which was so perfect as almost to make a man willing to take oath that it had been carefully written out beforehand and committed to memory, were: Mr. Gladstone, Mr. Spurgeon, Mr. Beecher, and Dr. Ben Smith.[2]

An interesting illustration of the readiness of Dr. Smith in public speech is given as follows by the late Dr. A. M. Frazer:

> Mr. Addison Waddell told me that Dr. Smith was the readiest public speaker he had ever known. He told of one occasion, when a visitor was to deliver an address in the church. His subject was the history of the Jews between the Old Testament and the New. When the hour arrived the church was crowded, but the speaker failed to appear. Dr. Smith went up into the pulpit and delivered an address on the same subject. Mr. Waddell said he was satisfied Dr. Smith was as familiar with the subject as the visitor could have been and delivered as fine an address.[3]

Similar testimony to Dr. Smith's ability as a writer, a speaker, and especially as a debater is found in the Minutes of the Board of Trustees of Washington and Lee University of June 19, 1894:

> He wrote rapidly and with consummate ease, and he spoke as he wrote. His off-hand speeches and his familiar letters might have been printed as they poured forth from his well-stored mind with scarcely a correction. His memory—until the closing year of his life—was remarkably tenacious, and he had a keen and ready wit, which with his mastery of facts and details of every sort made him formidable as a debater. As an off-hand speaker, when in his prime, he was unsurpassed by men of his own day, whether the field of contest was the church court, the parlor or the banquet-hall.

II. Religious and Ecclesiastical Problems

Through his work in the Assembly and the Synod, through public addresses and through articles in the church publications Dr. Smith was able to bring his influence to bear on the handling of many problems which were agitating the Church at this time. As Chairman of the Committee on Foreign Missions in the Assem-

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[2]J. Gray McAllister, *Life and Letters of Walter W. Moore*, p. 79.
[3]Presbyterian of the South, Jan. 27, 1932.

bly of 1867 he offered a motion directing that an inquiry be instituted to determine whether the Church should confine its efforts to ground already occupied or should expand. He explained that the motion was designed to provoke discussion on the question in the Assembly and indicated the considerations involved on each side of the question. Discussion did result and was carried on in a vigorous manner. The predominant sentiment was obviously in favor of continued expansion in the foreign field. Then Dr. Smith withdrew his original resolutions on the ground that they had accomplished the purpose for which they had been introduced, and proposed in their place the following:

> Resolved. That inasmuch as the work of extending the gospel through all the world is the great work for which the Church has been instituted by her great Head, and to which all other parts of its work are subordinate, the Committee on Foreign Missions be directed to press the enterprise intrusted to it with renewed energy and effort; assured that the means both of men and of money will be adequately supplied, in the all-wise providence of God, in proportion to the liberal method devised by the Church.

This was passed amid much enthusiasm.

One of the difficult problems confronting the Church in Dr. Smith's later life was that of preaching by laymen, a problem which had been brought into prominence by the extraordinary achievements of Dwight L. Moody. This question was discussed by Dr. Smith in articles in the Central Presbyterian in 1875 and 1876. He first declared that exceptions might well be allowed to the general principle restricting preaching to ordained ministers and that each of such cases should be decided on its own merits. Yet he felt that the principle was sound, as shown by the decline of lay preaching in the Methodist Church and the resulting growth in the effectiveness of that Church. The contemporary development of lay preaching had, he thought, many good results, notably its influence in counteracting the increase of ritualism and in strengthening the tendencies towards greater participation of laymen in church work. He finally recommended that laymen who might prove especial fitness for preaching should seek ordination,

while others should co-operate with ministers rather than attempt to usurp their functions.

A problem closely allied to lay preaching was the question of preaching by unlicensed candidates for the ministry. In discussing this matter in the Central Presbyterian for March 19, 1879, Dr. Smith recommended the careful observance of the Assembly's resolution of 1877 which he himself had drafted as Chairman of the Committee on Bills and Overtures and which provided that such candidates should be granted "permission for a limited period and a prescribed field of labors to conduct public religious services," etc., under "adequate superintendence" and "by leave of Presbytery."

On relations among the Christian denominations Dr. Smith appears in his later years to have been influenced by the growing tendency during that period towards the reduction of the denominational spirit which had been so strong in the period before the Civil War and which to some degree Dr. Smith himself at that time had shared.[4] In 1874 Dr. Smith gave as one reason for his great admiration for General Lee the fact that the latter was "uninfluenced by the slightest tincture of the bigot." In 1869 in the Educational Association of Virginia he declared with great emphasis, "I despise sectarianism," and urged that religious instruction given in the schools should be strictly undenominational. In discussing the problem of church-related colleges in 1874 he repeatedly expressed his abhorrence of sectarianism and asserted that any officer or teacher in such a college who exhibited in his relations with the students hostility towards other evangelical churches would thereby show himself unworthy to hold his position.

It might be argued that the sentiments thus expressed were hardly in accord with Dr. Smith's position on relations with the Northern Presbyterian Church, as explained in a previous article.[5] But it must be noted that Dr. Smith's feeling toward that Church was probably far more friendly than that of most of his brethren in the Southern Church and that his opposition to schemes of

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[4]UNION SEMINARY REVIEW, August, 1945, pp. 376, 377.
[5]UNION SEMINARY REVIEW, May, 1946, pp. 194-200.

union such as those of Cyrus McCormick was based more on consideration of timing and expediency than on grounds of principle. He certainly hoped for the eventual restoration of organic union in the Presbyterian family.

Though opposing sectarianism, he believed strongly in the superiority of the Presbyterian to other systems of doctrine, worship and polity. This is shown especially in his series of fourteen articles entitled "What Is Presbyterianism?" in the Central Presbyterian from February to June, 1879. He consequently believed that with Churches of the Presbyterian and Reformed system, his own Church should maintain relations of especial friendship. This is the theme of his address as a fraternal delegate in June, 1874, from the Southern Presbyterian Assembly to the General Synod of the (Dutch) Reformed Church at Poughkeepsie, New York. In this address he also declared that the peoples who, as he thought, formed the original leadership in the Southern Presbyterian Church, namely, the Huguenots and the Scotch-Irish, were similar in history and character to the Dutch Calvinists. For all these national groups had alike "come out of much tribulation." In past times, they had been "chased and beaten," had "fled from burning homes . . . dragged from the side of murdered fathers, mothers, brothers, sisters, wives or children to dungeons, and torture and fiery death."

It must of course be noted that Dr. Smith did not regard the feeling of distrust which he like most Protestant ministers of his day felt towards the Roman Catholic Church as involving sectarianism. There is no indication that he ever departed from the strong anti-Romanist position which he had assumed in his earlier life.[6] Yet the only expression which the present writer has found of this feeling during the later years of his life, at least up to 1888, is in his article, "The Brethren of Our Lord," appearing in the Southern Presbyterian Review for July, 1879. In this paper Dr. Smith sets forth the evidence that there were several children born to Joseph and Mary subsequent to the birth of Christ, so that the doctrine of "the perpetual virginity of Mary" which led to the dogma of the Immaculate Conception is unscriptural.

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[6]Union Seminary Review, August, 1945, p. 376.

Another illustration of his use of his scholarly equipment in the defense of the doctrines of his own Church as opposed to those held by other denominations is to be found in his three articles in the Central Presbyterian for March 10, 17 and 24, 1875, presenting a careful review of Dr. Dale's four massive volumes in the meaning of the verb "baptidzo" as used in the New Testament and supporting the thesis that the verb means not to "immerse," as interpreted by Baptist scholars, but to "place in a changed condition."

He also utilized his scholarship in dealing with the questions brought to the front by the growth of archæological discoveries in the Near East. He published two comprehensive articles in the Southern Presbyterian Review for April, 1877, and July, 1878, on "The Cuneiform Inscriptions and Biblical History in the Old Testament." The articles were based on twenty-eight works published, chiefly in Europe, from 1832 to 1876. Interesting accounts are given of the investigations of Niebuhr, Grotefend, Rawlinson, Botta, Layard, George Smith and others. An estimate is made of the light thrown by these inscriptions on the narratives in the Old Testament. His conclusions on this matter were of course highly conservative, like his theology. But there were probably few Southern churchmen of his day who had given the question as much real study as was shown in these productions.

As a product of Dr. Smith's knowledge of Christian teaching and of his practical wisdom notice might be made here of his little book on *Family Religion,* which though published in 1859 has not so far been adequately reviewed in this series of articles. In some 35,000 words he develops his interpretation of Christian ethical teaching on all phases of life connected with the family and its interrelationships. Of especial interest is the chapter in which he sets forth the duties and responsibilities of the various members of the family towards each other. He countenances no modern heresies about woman's rights and stands firm for the authority of the husband and father. Yet he condemns unsparingly the evil practices which have been excused by the perversion of the traditional doctrines in these matters. Of interest also, in view of Dr. Smith's experience and special interest in the field of eeducation, are the discussions of the problems of physical, mental, and religious education, in which he utilizes not only his understanding of Chris-

tian ethics but also the knowledge gained through his study of these problems and through practical experience. Finally, in his chapter on the relation of the family to the church, he speaks not only as a student of Christian teaching and tradition but also as a pastor of varied experience.

III. Work for Public Schools

Dr. Smith's ecclesiastical and scholarly interests were balanced by his concern for practical educational problems. Possibly foremost among these in his mind was that of public schools. To present the full story of his work in this field in his later life, it is necessary, for reasons which have already been given, to begin the narrative at a point considerably earlier than in other divisions of this paper.

In previous articles some account has been given of Dr. Smith's part in the movement during the 'thirties and 'forties of the last century for improving the public school system of the state.[7] In 1856 and 1857 interest in the matter was again awakened, and in these years conventions were held in Richmond composed of leading citizens in the state to consider the educational problem as it then presented itself. These conventions, of which Dr. Smith attended only the second, were mainly concerned with the problem of obtaining greater public support for the colleges of the state other than the University of Virginia and the Virginia Military Institute, a project with which Dr. Smith was in sympathy and which he advocated. But on this occasion Governor Wise took the opportunity to make a vigorous presentation of his strong views on the need of reorganizing public education in the state. His views were very similar to those previously expressed by Dr.

[7]See The Union Seminary Review, August, 1945, pp. 47-50, 51-53. Here an account is given (1) of Mr. Smith's Report of 1839 on the Prussian system of education with recommendations for the utilization of certain elements of this system with reorganization of the Virginia system; and (2) of the popular educational conventions of 1841 in which recommendations were made to carry out plans along the line similar to those suggested by Mr. Smith. In addition, it might be pointed out that Mr. Smith in the winter of 1842-43 wrote a series of letters to the Richmond Enquirer in which he discussed certain problems of educational policy and pointed out the defects of the existing system of public education.

Smith, especially on the abolition of the charity feature of the system, the development of training for teachers and the establishment of better supervision and inspection of schools. Dr. Smith expressed in his diary hearty sympathy with the Governor's views, and probably supported them in the convention of 1857. He also favored the proposals made at this convention for state assistance to the colleges, making a speech on the subject "which was well received." He made another speech in favor of forming a permanent Virginia Educational Society and was appointed a member of a committee to prepare plans for such an organization. Upon the proposal of this committee it was agreed to hold a meeting for this purpose in December of the same year, 1857. But it does not appear that the meeting was held, doubtless because of the absorption of the public in the political controversies which were to lead to the Civil War.

The efforts made by Dr. Smith and others in behalf of educational progress prior to the Civil War cannot fairly be regarded as altogether unfruitful. By 1860 Virginia stood first in the proportion of college students to the whole population, though it may be that these students were in many cases hardly as advanced as the college students of some of the Northern states. Her secondary schools, with all their defects, were probably the best in the South. Though, like most of the other states, without facilities for the college education of women, she had many excellent "female seminaries," doing approximately the work of the junior colleges of today. Though there were many excellent private primary schools in Virginia, the schools of this type for the "poor" left much to be desired. Yet it must be noted that, under the Act of 1846, "district free schools" had been established in several counties and cities and formed the nucleus of a real state system of public schools. Indeed, there is every indication that Virginia was on the road towards the early formation of such a system. But this progress was stopped by the war. All the funds previously assigned to the schools were appropriated for military purposes and the schools were consequently suspended. In the wreckage of the post-war years it was at first impossible to recover the lost ground.

In 1866 there were only 60,000 white and 11,000 colored children in school, as compared with 110,000 white children in 1860.

In the meantime the popular movement for a thorough-going reform of the school system had continued during the war. In December, 1863, the Educational Association of Virginia was organized and included distinguished educators from various parts of the state. Dr. Smith was asked to attend but was unable to do so on account of illness. He did, however, send a letter embodying his views on what he considered to be the most important questions that would come before the meetings. This was published with the minutes of the Association. Dr. Smith was also appointed chairman of a committee to prepare and publish an address to the teachers and parents of Virginia on "the importance of a more perfect understanding of the relations and responsibilities of teachers and parents to each other, and of a more efficient co-operation between them." He was in addition made a member of a committee to arrange for the publication of text-books for use in the primary schools.

No record has been found regarding the steps taken by Dr. Smith to carry out the duties assigned to him by the Association. Indeed, because of war conditions no further meetings of that body were held until 1866. In the meeting of that year Dr. Smith was not present but was enrolled as a member and appointed chairman of one of the committees, that on Spellers and Readers, the function of which was to ascertain what text-books in this field were then "in common use in Virginia or such as (might) be brought before the public, and report on their relative merits."

When the Association next met, in 1867, it had come to include in its membership the principal educational leaders in the state, among them General Robert E. Lee, and other college presidents, the Superintendent of the Virginia Military Institute and prominent professors in the University of Virginia, the colleges, and Union Seminary, together with principals and teachers in some of the more important secondary schools. One of the most eminent educational experts of the time, Dr. Barnas Sears, the representative of the trustees of the Peabody Fund, was much impressed by "the dignity of the Assembly and the high character of its leading and most active members." Dr. Smith was in attendance and pre-

sented the report of a committee of which he was chairman, and it was accepted. He took a leading part in the discussions, which were exceedingly animated and were pervaded by a feeling of hopefulness and of deep responsibility for the future educational welfare of Virginia. A noteworthy debate arose upon a report by the President of the Association, Professor Minor of the University of Virginia, proposing "The Institution of a Department of Public Instruction in Connection with the State Government." The discussions upon this report, which advocated a state system of education for all the people, were, in the opinion of Dr. Sears, among the most valuable he had ever heard, and he had "rarely witnessed more enthusiasm on the subject [of universal education] than was manifested on that occasion." It was decided that a memorial embodying the views expressed in the Report should be presented to the General Assembly of Virginia. There were also appointed committees to prepare reports on "Universal Primary Education and the Best Means of Accomplishing It" and on the "Education of the Colored People and How It May Be Best Effected." A committee under the chairmanship of Dr. Smith was directed to make a report on "The Subjects of Education of Most Value and Importance in Virginia."

There was every evidence therefore that the Association was ready to co-operate fully, though unofficially, in the thoroughgoing reform of the educational system of the state. By the next meeting, that of 1868, this attitude seems to have changed. None of the four important committees mentioned as having been appointed in 1867 made any report. This was to be explained, according to Dr. Charles W. Dabney,[8] by the course which Reconstruction had taken in the South, and particularly by the election of a Constitutional Convention in Virginia composed in great majority of "Radicals," including a number of Negroes. This was of course the result of the disfranchisement of 10,000 whites, the enfranchisement of the Negroes and their efficient organization under "Radical" leaders. The Convention included in the new Constitution a clause providing for a system of public schools for both races, though the efforts of some of the Negro delegates to establish mixed schools

[8]*Universal Education in the South,* I, 138, 139.

was defeated. It looked as though the new educational system was to be imposed upon Virginia by groups who in no way represented the real leaders of the people.

Conditions were modified, however, by the first election under the new Constitution, in July, 1869, which resulted in the decisive defeat of the "Radicals." It was now at least possible that Virginia's real leaders might have their due share in shaping the new school organization if they were willing to act in the matter. Hence in the meetings of the Educational Association of 1869 a renewed spirit of hope in the future of education in Virginia was manifested. There were in attendance General Robert E. Lee, Commodore Maury, General Smith, Superintendent of the Virginia Military Institute, and many other prominent educators. The President of the Association, Professor Minor, declared that the educational leaders of the State ought to take their part in dealing with the problems arising from the institution of the new "system of free schools," and a resolution was presented calling for the appointment of a Committee under the chairmanship of Professor Minor,

> . . . to take into consideration the whole question of Popular Education, and . . . do what they [should] deem expedient touching legislation on this subject.

In the course of the debate on this resolution, Professor Minor declared himself as emphatically in favor of a system of public schools such as Dr. Smith and others had long advocated. Consequently it would appear that the Committee would probably have interpreted its terms of reference to include the duty of appearing before the General Assembly to present to it the views of the Association on the nature of the public school organization to be adopted. Dr. Smith was "warmly in favor" of this resolution, but opposition to it developed and it was finally laid on the table. There was, however, a committee appointed under the chairmanship of Dr. Smith to bring in a report at the next meeting on "The Merits and Defects of the Prevailing System of Common School Education in the South."

By July, 1870, when the Educational Association again met, there seemed a fair prospect that people of the sort represented

in that body might have a very real part in controlling the public school system, since the state officers elected in 1869, including a conservative Republican Governor and a General Assembly with a majority of conservative Republican and Democratic members, were left free to govern the state with comparatively little outside interference. Indeed, in the appointment of the first Superintendent of Public Instruction, Dr. W. H. Ruffner, many of this group had had a large share. Dr. Ruffner was an alumnus of Washington College, of which his father was President for several years, and of Union Seminary. He had been a Presbyterian pastor, a student of geology, and a farmer. In January, 1870, a paper recommending him for the position of Superintendent of Public Instruction was signed by General Robert E. Lee, several professors in Washington College, other citizens of Lexington, and Dr. Smith. Similar recommendations were signed by the Superintendent of the Virginia Military Institute and by several professors of the University of Virginia. To these recommendations, as his papers indicate, Dr. Ruffner attributed his election in large measure.[9] As soon as he was chosen he was directed by the General Assembly to prepare a plan for the school system within thirty days. In doing so he followed closely the plan formulated by his father thirty years before. With this program, Dr. Smith, as might have been expected from his earlier utterances, was in general sympathy, and indeed both the Ruffners might well have been influenced by him in the development of their plans. Dr. Smith's attitude towards the whole problem and his mature convictions at this time on the question of public education are set forth in the report of his committee at the meeting of the Educational Association in July, 1870, of which he seems to have been the real author. Hence it deserves to be analyzed in some detail.[10]

The report was largely concerned with the defense of the public school system, such as was now being instituted in Virginia, against the arguments commonly brought against it in the South. First is

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[9]Dabney, *op. cit.*, I, 145-6. For text of the recommendations, see pp. 530-31.

[10]The text of this report on the Merits and Defects of Prevailing Schemes of Common School Education in the United States is given in the Educational Journal of Virginia, I, 318-29.

taken up the notion that the system in question was an alien institution forced upon the South as a result of her defeat. It is clearly shown that as a matter of fact all the states of the Union, with possibly one exception, had recognized in their Constitutions the duty of their governments to provide for the education of the children at least on the primary level; that in doing so they were following the recommendations of the Fathers of the Republic, including Washington, Jefferson, Madison, Pinckney and Patrick Henry; and finally that many of the more enlightened countries of Europe, notably Scotland and the German states, had long since established public schools.

Then the Report discusses the argument that the cost of primary education per individual is so small that "the interest may be safely left to the operation of the ordinary principle of supply and demand." The answer given to this is that while in material matters demand creates supply, in the case of education the very opposite is true, for those who are most in want, i. e., "the utterly ignorant," do not "*feel* their need" and hence make no effort to supply it. In such cases it is only through "supply" that "demand" can be created. Furthermore, the cost of primary education, however small it may be, is in fact prohibitive to the impoverished masses.

Next is considered the *laisser-faire* theory,—which was held by Dr. R. L. Dabney in Virginia and in an even more extreme form by Herbert Spencer in England,—that education is "a private and personal interest" like food and clothing and should be dispensed by the state only to the needy "as a matter of charity." In answer it is pointed out that popular ignorance is injurious, while popular intelligence is beneficial, *to the state,* and hence it is to the interest of the state to combat the one and promote the other. Furthermore, the theory in question was condemned by its fruits. For it was the theoretical basis of "the so-called system for the education of poor children, so long prevalent and so long useless in Virginia."

Next is dealt with the assertion that public education was positively harmful, since the populations in which it had been most fully established were precisely those which, according to the view then prevalent in the South, exhibited many undesirable characteris-

tics. The Report attributed these latter however to factors unconnected with the educational system, and held that the whole theory involved "a confounding of the *post hoc* and *propter hoc*."

Finally, the argument that the state is under obligation only to educate leaders was met by the declaration that with respect to education

> . . . the state owes a duty to every citizen alike the performance of which as to results is to be measured by the ability of each to receive and improve the proffered benefit.

Furthermore, even in the training of leaders in the higher institutions, general education in the lower schools plays a great part.

> Let all the children be taught and there will be a larger proportion of youth prepared for academical, collegiate and university education, and of these a larger proportion better fitted for such advantages.

After reading the report Dr. Smith offered the following resolutions:

> 1. That the Educational Association of Virginia hails with great satisfaction the inauguration in this State of a system of common school education, which with some obviously desired modifications, is calculated greatly to advance the interest of popular improvement.
>
> 2. That the proposal ultimately to provide for the establishment of institutions for the education of teachers, is especially a reason for the concurrence of all the lovers of every grade of education in its support, inasmuch as there is thus afforded a pledge for the rendering of the wise provisions of the system adequate to the wants of the State, in securing the best instruction in the lowest and fundamental department of education.

After the discussion of the report, Dr. Smith withdrew the resolutions, not because of any change in his own views or in those of the other members of the committee in regard to them but because of objections from certain members based on the ground that the Association had "uniformly adhered to the policy of not committing itself, as a body, to any opinions whatever upon contro-

verted points." The resolutions, however, had "met no expressed dissent" in the meeting.

Besides advocating the general principle of public education, Dr. Smith in 1870 made an address to the Association on the "Duties of Educated Men and Educators in Virginia." In this address he endeavored to awaken the classes in question to their responsibility for the success of the new system of education as a means of inculcating in the minds of the people ideas which would be for the betterment of society.

In the debates of the Association in 1869 and 1870, Dr. Smith set forth his theory of the place of religion in public education. According to the report of one of his speeches in the Richmond Dispatch,

> . . . he was of course in favor of having the Bible taught in our schools, but it should not be done by legislative enactment. If the Legislature is permitted to say that the Bible shall be taught in our schools, it may also say that it shall not, or may attempt to prescribe exactly what doctrines may be taught.

In this difficult matter he especially opposed any form of sectarianism:

> . . . By all means those plans which distinctly forbid all sectarian control of public schools commend themselves to all true lovers of a real religious liberty.

On the burning question of the education of Negroes, Dr. Smith expressed himself as in general agreement with the views of Professor C. L. Cocke, who advocated in a speech before the Association in 1869 "manual labor schools" for teaching "elementary knowledge" and "some skill in the various trades or mechanic arts" but not imparting "culture which was to fit them to enter upon the professions of the legislatures." On the other hand it should be recalled that he signed the recommendation for Dr. Ruffner, who, as Dr. Smith must have known, believed that the education of the Negroes was as important as that of the whites and was opposed to "discrimination in respect to their schools as to management, usefulness, and efficiency."[11]

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[11] Annual Report of Superintendent of Public Instruction, 1871.

In spite of Dr. Smith's relatively progressive views on most aspects of educational policy, some of the opinions expressed by him at this period were inclined towards conservatism. When some of the speakers recommended a much larger amount of scientific and vocational study in the Virginia schools, Dr. Smith, according to the brief and unsatisfactory digest of his speech in the Richmond Dispatch, said:

> Mind is the stature of the man and rules the world. The development of mental power is the best thing and this is done best by studying the classics. Let us develop our material resources, but let us not forget that it is more important to raise up men and women.

On one question of educational and social policy Dr. Smith was an impenitent traditionalist. During the meeting of 1870 it was proposed that women be invited to join the Association in full membership. This aroused much opposition. One of the ministers present declared that he

> . . . would have woman remain queen of the home circle. When she starts out to attend and take public part in conventions, she will cease to be a Virginia woman. [Such action] would drag woman down from her Empyrean height of purity and modesty. Let not the garment of Southern womanhood be soiled by the dust and dirt of dingy surroundings, but rather allow the women of the South to remain custodians of our Lares and Penates. (Applause of the lady spectators.)

Dr. Smith did not go as far as this, but he did oppose the motion on the ground that it savored of the woman's rights movement, for which he had not "the most infinitesimal sympathy." He accordingly proposed that three outstanding women teachers be selected and each be asked to write an essay on some important educational problem, the three papers then to be read "by some gentlemen before the body." This proposal was adopted.

In the meantime Dr. Ruffner had set to work on carrying his plan for public schools into execution. With far more adequate financial resources than ever before, and with a relatively centralized system of supervision functioning through a state department, county superintendents and local boards, the great enterprise of supplying Virginia with general education got under way. The

total expenditure of public funds amounted annually to less than $1,000,000, scarcely as much as is now spent in each school day for public schools by New York City, and between two and three per cent of the current annual expenditures for this purpose in Virginia. The teachers received an average salary of less than $30 per month for a term averaging less than six months out of each year. Evidently much more needed to be done. But a great step in advance had been taken.

One more service was now performed by Dr. Smith for the cause of public education. It was extremely important that the county superintendents should be as capable men as it was possible to obtain. Dr. Smith agreed to accept this position in his own county, Prince Edward, and held it until 1881, when he had reached the age of 70.

It was a hard job. "His (the county superintendent's) cares are boundless, his labors unending," wrote Dr. Ruffner in his Report for 1872. He must

> . . . promote an appreciation and desire of education among the people. . . . His duty is to see that everything is done, and done properly; and owing to the neglect of other officers, he is often compelled to perform their duties. . . . He should become an expert in school architecture. . . . He is largely responsible for everything that enters into the organization and conduct of each school. . . . All appeals and complaints within his territory come to him for settlement, and their name is legion. . . .

He had to examine the teachers, "encourage them in every way to improve themselves," examine their reports to him and make up his own reports to the State Superintendent. For all these varied duties the Superintendents received in a large proportion of the rural counties salaries varying between $200 and $400 per year, with no allowance for traveling expenses, though the cost of a horse and vehicle might equal the entire salary for one year. Their work, of course, for the most part was on a part-time basis, many being ministers and college professors.

In Dr. Smith's case he was accustomed each year to travel some 400 miles in carrying out his duties, to pay some fifty visits to schools, to write 120 or more official letters, and to hold school

teachers' institutes. He was careful in making his reports to the State Superintendent. Dr. J. D. Eggleston, when he became County Superintendent of Prince Edward in 1903, found all of Dr. Smith's reports "in neat form and clearly made out." His work was rendered difficult by the general lack of interest in public education in his county and by the fact that the Negro population greatly exceeded the white, so that the majority of the pupils in school were Negroes. For his services he received $400 or less per annum.

It is probable that Dr. Smith was instrumental in a great forward step in public education that was taken in Virginia in the early 'eighties. In his report of 1839 and on subsequent occasions he had advocated the establishment of institutions for the training of teachers. He was accustomed to discuss the problem with Dr. Ruffner after the latter had become State Superintendent. In 1883 Dr. Ruffner induced the Legislature to make an appropriation for establishing a Normal School at Farmville and, having retired from the position of State Superintendent, he became the first president of the new institution.

IV. Work for Higher Education

As has been noted in previous articles, Dr. Smith's interest in education extended to the college level. In this field he felt a primary responsibility for Washington College, for he had been a member of its Board of Directors since 1842. The College suffered severely during the Civil War. Its buildings were looted. Its library books and laboratory equipment largely disappeared. However, a few students, chiefly in the preparatory department, had been in attendance and several members of the faculty had remained at their posts. The revival of the institution was brought about principally by General Robert E. Lee's acceptance of the position of President.

With the beginning of General Lee's administration, Dr. Smith's interest in the College appears to have increased, in spite of the exacting labors undertaken by him in connection with the revival of Union Seminary. This is shown by the following excerpt from his letter to Mrs. McCormick of June 29, 1869:

> I returned on Saturday from attending the meeting of our Board of Trustees of W. C. We had a session of three days—pretty hard work. The fact is the growing importance of the Institution & its widening field of usefulness is constantly devolving more work on the Board. We are considering the propriety of appointing some time for an annual meeting, during the Session, when we can have more leisure for the business crowded on us.

It is probable that Dr. Smith's admiration for General Lee was due in part to the latter's advocacy of the establishment in the South of the policy regarding public education for which Dr. Smith had stood so long. Thus in a letter of December 30, 1867, to General Gordon, Lee said:

> The thorough education of all classes of the people is the most efficacious means, in my opinion, of promoting the prosperity of the South. The material interests of its citizens as well as their moral and intellectual culture, depend upon its accomplishment.

Another characteristic of General Lee's educational policy which met with the emphatic approval of Dr. Smith is indicated in the following passage in one of his speeches before the Synod of Virginia in 1874:

> General Lee said he wished the authorities of Washington and Lee to make the boys good Christians. That great and good man, who was the Christian gentleman, unimbued with the slightest tincture of the bigot, held that the history and traditions of that institution made it perfectly proper that its Professor of Moral Philosophy should be a Presbyterian clergyman, thus showing his confidence in our Church for the right influence on the youth of the institution.

As Dr. Smith felt so strong an admiration for General Lee, it is not surprising that he was profoundly shocked at the news of his death, as is shown in the following excerpt from his letter of October 27, 1870, to Mrs. McCormick:

> I am on my way to Lexington to a meeting of our Trustees convened to provide in some way, so far as it can be done for the irreparable loss sustained in the death of Gen. Lee. My heart sinks at the prospect before us. We are truly a bereaved—desolated people. Our dear old state has truly suffered. . . . Scarred & blistered as she was left after

> the war—drought has added to her impoverishment. Then last spring the terrible tragedy of her Capitol sent mourning thro her borders & left many bereaved & destitute orphans. On the night in which our beloved & venerated President was smitten the most terrible rain ever known in our borders fell along the Blue Ridge of Mountains for a breadth of fifty miles extending from the Staunton River to the Potomac. The deluge carried the destruction of I suppose $5,000,000 worth of property—& the loss of scores of lives—some under most heart-rending circumstances—& to crown the whole, our pride & glory, the crown of our rejoicing & our Hope has now been laid in the tomb.

Dr. Smith's interest in Washington and Lee, as the college became after General Lee's death, appears to have continued without diminution in his later years. He attended the meetings of the Board with constant regularity. He worked hard on committees and took an active part in the discussions and work of the Board. Referring in 1874 to his relationship with Washington and Lee, he declared: "I have labored with what ability I have for that institution for nearly thirty-two years, during which I have been honored with a seat in its Board of Trustees. *I expect to do so while I live.* Often have I ridden in harsh winter weather to attend its meetings, when it was necessary to make a quorum. In some of the hottest days of July I have spent hours overhauling papers and examining into its finances. And now shall I turn my back on it? No, never."

Dr. Smith's remark which has just been quoted was made in the course of a notable speech in support of a proposal made by him with regard to a matter of general educational policy. In the Synod of Virginia of 1872, he had presented a motion that a committee be appointed

> to present to the next Synod a report setting forth the relations of the Church to secular Education in its various stages, as defined by the principles derived from the Holy Scriptures and our Standards and illustrated in the History of the Presbyterian Church in the United States.

The motion was adopted and Dr. Smith was appointed chairman of a committee of eight members who drew up an elaborate report and resolutions which were published in the minutes of the Synod of 1873 but were not considered until the following year,

when a spirited debate took place upon them. The most important of the resolutions were the following:

> 1. That it is in accordance with the teachings of the Holy Scriptures, the spirit of the Westminster Standards and the history of the Presbyterian Churches, in all times and places, for the Church to found and control educational institutions of all grades, whenever such action is required for the full performance of its spiritual functions.
>
> 3. That whenever the authorities of any literary institution within our bounds, may desire to form, with this Synod or with any Presbytery or session under its care a relation giving to such ecclesiastical court a supervision of such institution, on terms consistent with the first resolution, such connexion may lawfully be constituted; its precise conditions to be the subjects of future and appropriate consideration by the court specially interested.

To these there was added an additional resolution from the floor to the effect that the Synod should reserve a veto power on the election of the Trustees of Hampden-Sydney College, which up to this time, though under strong Presbyterian influence, had no organic connection with the Church. The proposed measure was designed to "assure the Synod of the Presbyterian character" of Hampden-Sydney. While Dr. Smith was not particularly in favor of this additional resolution, he did not oppose it, though his chief effort in the debate was to defend the general principles which had been laid down in the resolutions presented by his own committee. In large part his speeches, indeed, were directed towards answering the objections raised by Dr. R. L. Dabney against these principles and to defend the proposition that the Church was in duty bound to furnish "means, not otherwise provided for, by which her youth [might] be trained under the religious influences and in the faith she professes."

In answer to the argument that his resolutions would imply a duty on the part of the Church to establish a complete public educational system, which of course would be totally impracticable, he pointed out that in the case of elementary education, ordinarily "children attend school from their homes, in which they spend most of their time under parental tuition and control." Hence the Church did not need to provide schools of this type, except in special cases. But a different situation arose in the case of higher

education. In this stage the students are likely to be withdrawn from their parents' supervision, and "unless existing institutions of higher education should provide for the ministration of Christian teaching, discipline and influence," it becomes the duty of the Church to do so. Answering the argument that in church-related colleges there were some unworthy students, he maintained that this was in spite of and in no way because of the religious character of these institutions. On the other hand, he pointed out that the latter furnished a far larger proportion of ministerial candidates than did other institutions which had no church relationship and that in colleges with such a connection the influence of Christianity was maintained at a notably high level:

> I never heard [he declared] of frequent revivals of religion in any state institution. In Davidson College a student who has passed through the full course has rarely failed to be brought under the influence of those precious seasons.

In reply to the contention that church courts were not suited to manage the affairs of colleges, he answered that the form of indirect control envisaged by the resolution was totally different from actual management, and might be carried on quite as efficiently by a church Synod as was the supervision maintained by state legislatures over state educational institutions. Finally he asserted that the opposition within the Church to the policy which he was defending was in large part responsible for the failure of many efforts to obtain adequate support for church-related schools and colleges. This he thought was illustrated by the situation that had arisen some years earlier when the Presbytery of Lexington formed a connection with the Augusta Female Seminary and some members of the Presbytery attacked this action.

> The effect of the opposition [he declared] was sadly felt when we went to ask money of the people. It does not require very stringent urgency or very strong arguments to convince men that they *ought not to give money.*

Dr. Smith succeeded in obtaining approval for the resolutions with a slight amendment. But the church relationship with Hampden-Sydney, which as has been pointed out was not proposed in

the resolutions as he had originally drafted them, was not established at this time, since the trustees of that institution considered it unwise under existing conditions to ask the legislature to make the change in the charter of the college that would have been necessary to carry out the plan. Hence it was deferred until many years later, though Hampden-Sydney remained in effect closely attached to the Presbyterian Church.[12]

Among the religious problems which engaged Dr. Smith's attention, those connected with Seminary education were necessarily prominent. In 1872 he had laid down the burden of raising money for Union. But two years later he was made chairman of a committee appointed by the General Assembly on the Theological Education of Candidates for the Ministry. The report of this committee, which was drafted by Dr. Smith in correspondence with the other members, was an ably drafted document, setting forth a number of highly controversial proposals regarding Seminary education.[13] The most important of these were embodied in resolutions presented to the Assembly of 1877 and providing, *inter alia,* (1) that the Presbyteries should use greater diligence in supervising the work of candidates under their care, and in examining them for license; (2) that the Seminaries should make arrangements enabling candidates to "abridge or extend the time of scholastic study, according to previous preparation and ability for its successful prosecution"; (3) that Seminaries should in certain cases "provide a course of 'vacation study,' of such a character that they can be successfully prosecuted in private, and on which the student shall pass a satisfactory examination."

Some of these proposals, especially the second, were subjected to severe adverse criticism, especially from Drs. Howe and Adger of Columbia Seminary. Dr. Smith defended the propositions made in the report and successfully opposed several amendments offered to them. Finally, an amendment to make the proposed action ad-

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[12]Dr. J. D. Eggleston has called my attention to an error in my first article on Dr. Smith's life, in which I stated that Hampden-Sydney began, like Washington College, as an Academy. According to Dr. Eggleston, "it began as a Liberal Arts College of its day—a duplicate of the College of New Jersey of 1772-1775—and had a preparatory academy as a feeder (following the College of New Jersey plan)."

[13]Minutes of the General Assembly, pp. 416-17.

visory rather than mandatory was passed only by the casting vote of the Moderator. It might be noted that in Dr. Smith's original report, though not in the resolutions presented to the Assembly of 1877, there was the following proposal:

> To the regular may be added a post-graduate course, open, under the same regulations which apply to the ordinary course, to students desiring its advantages for extending their knowledge in any direction.

One service which Dr. Smith performed for his own Seminary during the last years of his active life deserves mention here. This was the compiling of the first General Catalogue of Union Seminary, which was published in 1884. This contained a brief biographical sketch of every student and every instructor who had ever been connected with the Seminary since its foundation. The amount of correspondence, investigation and other work connected with this was evidently very great, and yet in doing it he showed, in the words of Dr. William Lacy, "the same laborious fidelity and painstaking attention to details that ever characterized him."

V. In and Out of the Class-Room

With regard to his actual class-room teaching, Dr. Smith when beginning his career as Professor, as has been mentioned in a previous article, was distressed to learn of unfavorable comments made upon his teaching by some of his students. Even with regard to his work in later years, Dr. William Lacy made the following criticism:

> Acquisition was to him so easy and the "linguistic instinct," as Hadley terms it, so well developed, that he did not always seem to appreciate the difficulties in the way of the average student of divinity, in the mastery of Hebrew and Chaldee. The dress was familiar to him and the thought was the object of interest. He looked beyond the vehicle to the truth conveyed.

Yet Dr. Lacy also said:

> He was ever quick to recognize conscientious fidelity or special aptitudes for languages, and he was considerate of the dull plodder who

wrought faithfully. He was often severe on the shirker and the idle. I have been deeply impressed with his resourcefulness, his readiness, his stores of learning on which he could draw at will. I have been also even more deeply impressed with his reverent handling of the Word of God, his devout love of the sacred text, his profound recognition of it as God's word to guilty man, "the only rule to direct us how we may glorify and enjoy Him." Familiarity with the volume itself, the almost constant use of it in stuly, in devotion, in teaching others, the dissection of the whole into its parts, and the minute examination of its details, did not in any sense lessen that reverential awe and love with which the Book was handled. He would at times relieve the monotony of the routine of the class-room by comments full of salt and sapidity.[14]

In his relations with his students, Dr. Smith was inclined to be exacting and to insist on the best of which they were capable. He was at times a caustic critic. On one occasion when a student was delivering his trial sermon he read his discourse, a procedure of which Dr. Smith always disapproved. His comment on the performance was: "If the gentleman *will* read his sermon, he ought to learn to read." When an indolent student asked him for advice, he gave the following prescription:

Ten grains of common sense, five grains of repentance, five grains of application or diligence—mix well and take with conscientiousness and prayer.[15]

He showed a strong personal interest in the welfare of the students. He spent much time in conferences with them on personal and religious problems as well as on matters connected with their studies. He welcomed them as visitors in his home. Here, according to Dr. William Lacy,

The discouraged student found welcome and cheer. How dear to memory the sacred hours spent there in song and social converse, in Christian intercourse and sympathy, and especially in those precious seasons of family devotion![16]

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[14]UNION SEMINARY MAGAZINE, March-April, 1898, p. 288. See also similar judgements in Minutes of Board of Trustees, Washington and Lee University, June 19, 1894.

[15]W. S. Lacy, UNION SEMINARY MAGAZINE, March-April, 1898, p. 288.

[16]*Loc. cit.*, p. 290.

In time of affliction the students found Dr. Smith a sympathetic and fatherly friend.

> A distinguished minister told me recently [wrote Dr. J. D. Eggleston in 1899] that when he was a student at the Seminary he received a telegram calling him to the bedside of his father. "Dr. Smith heard of it," said he, "and came at once to my room and talked with me. My own mother could not have been tenderer than he was in his expressions of sympathy. There was nothing perfunctory about it, and I have never forgotten it." This was one trait of his character that made him so beloved as a pastor.[17]

Dr. Smith was especially active in helping students who found themselves in financial difficulties. In 1876, Dr. Smith mentioned incidentally that he had had "a personal acquaintance with every student of Union Seminary and his pecuniary relations during a period of thirty-six years." Thus he was in a position to come to their aid if necessary:

> Repeatedly [writes one with personal knowledge of student problems] when students were at the end of their resources, Dr. Smith succeeded in devising some way for them to continue their studies.[18]

His attitude toward his students was a reflection of his own benevolent disposition. Dr. J. D. Eggleston refers to him as "one of the kindest of men," and many years ago wrote as follows regarding him:

> I remember as a very small boy that Dr. Smith always had a pleasant word for the children and never failed to speak to us in a kindly way. His sweetness of expression attracted children, and he had a quaint humor about him that provoked a laugh, did we dare give expression to it in the presence of one whom we knew to be a great and good man.[19]

His benevolence of character was conspicuously shown in his relations with family and friends in his home.

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[17]*Kaleidoscope* (Hampden-Sydney College Annual), vol. 7 (1899), p. 43.

[18]Obituary of Dr. Smith in the Christian Observer, probably by Dr. T. E. Converse.

[19]*Kaleidoscope,* vol. 7 (1899), p. 43.

It was here [says Dr. William Lacy] he was "at his best." Delightful social intercourse, refined by godly living, was the charm of that sweet and happy home. As host, as kinsman, as husband and father, as friend, as man, the simple and noble excellence of his character were made manifest. He was domestic in his tastes. He busied himself in his home-life. He couldn't but be busy, wherever he was.[20]

Dr. W. W. Moore writes as follows:

When I came to the Seminary as his assistant professor in 1883, I boarded for several years at his table. I knew and loved the members of his family, and the memories of that sweet and happy home will abide with me and bless me throughout life.[21]

Another brilliant young man, Dr. W. S. Currell, long a member of the faculties of Hampden-Sydney and Washington and Lee and afterwards President of the University of South Carolina, added his testimony to that of his friend, Dr. Moore:

We [i. e., Dr. Currell anl Dr. Moore] boarded together for a year with the charming family of Dr. Benjamin Smith and many were the delightful interchanges of wit and ralliery in which all the family joined and none with greater zest than Dr. Moore.[22]

VI. The Closing Years

On January 1, 1887, Dr. Smith resumed "a good old habit in the multitude of [his] thoughts and duties for many years neglected," i. e., the keeping of a diary, which was continued until February 1, 1890, three years before he died. Hence we are able to gain some conception of his daily life in these closing years. In spite of the fact that he had suffered since early manhood from a number of bodily ills, he was now in exceedingly good physical condition. Thus he writes on February 2, 1890:

My health is marvellously preserved, so that though I have reached my 79th year neither mental nor bodily force seems affected.

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[20]Union Seminary Magazine, March-April, 1898, p. 288.
[21]*Appreciations*, p. 120.
[22]*Life and Letters of Walter W. Moore*, p. 149.

This may have been due to the practice which he thus describes in a note of March 2, 1889: "I aim to walk two miles each day, or forty minutes, and so I get a good night's rest every night." In addition, he continued his gardening activities, though apparently delegating more to his wife and to his hired man than in his younger days.

Dr. Smith continued his teaching at the Seminary until May, 1889, when he was made Professor Emeritus, having no class-room duties but continuing to act as Librarian. In this capacity he spent several hours each day at the Library building and attended to the cataloguing of new books and the binding of old ones and to measures for preventing the loss or misplacing of books, a problem which had greatly disturbed him. He had long since given up the frequent and exhausting journeys that had characterized his earlier life. He attended Presbytery and Synod but would not go if he thought the travelling involved would be too trying.

He was still accustomed to go to Lexington for the June meeting of the Washington and Lee Board. In 1887 he went to stay at the Blue Hotel in Lexington.

> Next morning [he writes], General [G. W. C.] Lee [then President of the University], sent for me to be his guest with Dr. Talmage [the baccalaureate preacher]. He treated me with marked attention, going with me to my room at night to see that all was right.

In 1888 Dr. Smith was Acting Rector of the Board and urged that the $200 annual increase in professors' salaries was insufficient, though apparently not winning his contention.

The relatively quiet life that he now led gave him time for more study and reading. He endeavored to prepare for publication the commentary on Luke which he had written many years before. In April, 1889, he arranged to have the work published by the Presbyterian Board of Publication in Philadelphia. This required some alteration and the rewriting of the text. He set manfully to work, utilizing the leisure acquired by his relief from teaching duties. Over and over again he records in his diary that he was attacking the task which he had set himself. But it was too late. Old age had at last slowed up the energy which had driven

him so hard all his life, and before he had finished the work the night had come.

A less ambitious task of scholarship, however, he was able to accomplish. As has been mentioned on an earlier page, he had in his later years followed with interest the archæological investigations in the Near East. Hence we find the following note in his diary for January 24 and 25, 1888:

> Have been very busy this week writing out a lecture on Assyriology for Dr. Dabney, who asked me to prepare one giving my knowledge of the decipherment and translation of Assyrian inscriptions. . . . He wishes to have it read before his classes in the Texas University. [Dr. R. L. Dabney had left Union Seminary in 1883 to become professor in the University of Texas and also in the theological seminary at Austin.]
>
> January 24 and 25, 1898. Changed my subject for the lecture to be sent to Dr. Dabney and selected simply "Assyria" as the theme and completed, by sitting up till 12 o'clock, a pretty full account of the country and people. . . . March 9, 1888. All my leisure today spent in gathering material and writing in part a lecture for Dr. Dabney to have read before his students as the result of the efforts to set forth the pagan accounts of the flood. Another part of the lecture proposed will be the names and work of those kings of Assyria who were connected with the kingdom of Judea and Israel. . . .
>
> March 19 and 23. Have been engaged . . . in preparing lecture for Dr. Dabney's students—the second—on the results of the decipherment and translations of Assyrian inscriptions—and sent off the lecture to Dr. Dabney.

Even in these declining years Dr. Smith did an immense amount of reading and study. Thus on January 30, 1887, he records:

> I have begun renewing my Syriac and propose to recall my knowledge and endeavor to perfect it. To this end I shall appropriate the hours from 10 to 1 p. m., Monday, Tuesday, Wednesday, and parts of the same hours Thursday and Friday.

On July 9, 1889, he notes:

> Recommended study of Minor Prophets, preparing lecture introductory to the whole and notes in Hosea.

He continued his practice of reading through the Bible in the original, taking a fixed number of chapters daily, three on week days and five on Sundays. This represented apparently an increase in his daily stint which was made after he gave up his classes.

Dr. Smith read many English books, chiefly in the field of history. Thus he records on December 9, 1888:

> Reading Prescott's History of Charles V. What lessons of wisdom are to be found in histories, tho' full of wars and rumours of wars. How thankful should we all feel in God's blessings on our wide and growing republic. The world has never yet seen its equal and its power over the nations of the world is won, not by arms or diplomatic intrigues or policy but is due to the foundations of its existence in that combination of the Huguenot and the Scotch-Irish who have moulded its religion and its institutions. Underlying all other source of its power for good is the existence and influence of family religion.

Dr. Smith's interest in Spanish history then led him to read the account of the Moors in Spain as given in a volume of the Story of the Nations, a series of standard works which were then comparatively new. On September 25, 1889, he writes:

> I have spent much time on historical readings especially as to Egypt. Since finishing Shuckford, have taken up Rawlinson's History of Ancient Egypt. Have been more and more impressed with the emphatic lessons of history confirming the teachings of Scriptures on man's depravity and especially illustrating the oft-quoted "man's inhumanity to man makes countless thousands mourn." The immense works of the Rulers in buildings and monuments displays the ambitions and the folly of man in conducting enterprises which had very little practical value. Surely the works of our days in extending a true Christian civilization are far more commendable and they contribute truly to the "wealth of nations."

He was also engaged at this time in reading Crowe's *History of France,* which he followed up by Guizot's eight volumes. Then he undertook the history of Germany, including that of the Reformation led by Luther and Calvin. This was followed by a study of a book presenting "the evangelical sucession of the pious

dissentors, Baxter *et al.*" This led to Palfrey's *History of New England,* in which he found

> many things recorded not much to the honor of the people, though their treatment of the native Indians showed much more humanity than distinguished some other portions of the colonies except Pennsylvania.

In July, 1889, Dr. Smith speaks of having finished the first volume of Fyffe's *History of Modern Europe,* which had recently appeared. He was led to read this apparently through the interest excited in Napoleon I by the reading of Scott's Life, and also of a three-volume biography of Lafayette.

For he was accustomed to accompany his reading of history with that of biographies of the leading actors in great events. Thus he speaks of his interest in a life of Warren Hastings, in one of Cromwell and in Miss Strickland's Queen Elizabeth. He also read, especially on Sundays, many lives of eminent religious leaders. Thus he read in March, 1890, a Life of Wycliffe; in July, 1890, a life of Principal Harper; and in the same month one of Dr. Henry Cooke, "a man eminent for scholarship and eloquence, successful in eradicating Arianism, in training ministers and also in thwarting the plans of the Roman Catholics." This book also, he says,

> brings to view the history of Ireland with incidental notices of Great Britain, especially Scotland, from 1788 to 1868.

Dr. Smith retained the strong interest in foreign missions which he had formed early in life. In March, 1889, he expressed gratification at a similar interest in this enterprise among the students: "Evidently the spirit of missions," he remarked, "grows in the Seminary." On September 1 he wrote:

> Attended the services in the forenoon conducted by the Rev. Mr. Lane, a missionary to Brazil in which he gave us a very interesting and instructive account of the past and present state of evangelical religion in Brazil, commenting fully on the effects of the papacy and the work already done in rescuing that country from the influence of Roman Catholic superstition, the tyranny and wickedness of the priests and his hopeful view of the future of Protestantism in that land.

On August 31 he wrote:

> We have Mr. Lane with us again. He made a good address Friday night last and preached a good gospel sermon today. I think more and more that it is especially the duty of our nation to evangelize the outlying lands in North and South America.

Dr. Smith's travelling now consisted chiefly in visits to his "colonies," i. e., the families of his married daughters, Mrs. Flournoy, in northern Maryland, Mrs. Rosebro, in Petersburg, and Mrs. Preston, at Tinkling Spring. On these visits he took great pleasure in the society of his daughters, his sons-in-law,—all Presbyterian ministers,—and his sixteen grandchildren. At his home also he had frequent visits from the members of his "colonies," including, in addition to those already mentioned, his daughter, Mrs. Addison Hogue, with her husband, who was then a professor in the University of Missisippi, and his son, Dr. Ben Smith, who was beginning the practice of medicine in West Virginia.

Thus at the eventide of Dr. Smith's long and busy life there was light. There is scarcely a trace of the sombreness which shadows some of the pages of his earlier diaries, though when his youngest daughter left in October, 1887, for Oxford, Mississippi, he wrote:

> Have missed Ruth more than I expected and her absence leaves us, as we began 48 years ago, without a child in the house. I miss her music, her singing and her cheerful whistle, and then her constant care for my comfort.

His diary closed with the following entry on February 1, 1890:

> Gaps in my diary grow longer. I have in MS. my diary from the earlier period which I am reading and find it extremely interesting and I live over a good part of my life. John Preston [his son-in-law] writes for some of my sermons. What he wants with them I do not know. Expect to send him some in a few days.

Shortly after writing this, Dr. Smith physical and mental condition became such that he could no longer carry on his work in the Library. A faithful and intelligent colored man, Isaac, who

had been employed by the family for many years, watched over him when he left the house. Knowing that Dr. Smith resented any sort of surveillance, Isaac was accustomed to hide behind a tree when he thought his presence might be detected. Finally Dr. and Mrs. Smith early in 1892 went to live with Dr. and Mrs. Rosebro in Petersburg. His mental failure consisted chiefly in loss of memory and of a sense of location. He continued his reading, including the chapters in the Hebrew and Greek text of the Bible. In March, 1893, he began rapidly to fail, though he suffered no pain and no perceptible impairment of his mental faculties. One day his youngest daughter, Mrs. McKelway, at his request, sang some of the old hymns, and in a little while afterwards he was gone.

NOTE: This article, like the others, was prepared with the valuable collaboration of Dr. J. Gray McAllister, the Editor of the REVIEW, who furnished the writer with references concerning Dr. Smith in the Ceneral Presbyterian and other sources. I am indebted to Dr. Brimm and his assistants at the Library of Union Seminary for the loan of books and for aid in examining the collections of the Library. I have made use of transcripts from Dr. Smith's letters to Mr. and Mrs. Cyrus McCormick furnished to me by Miss Roderick and Miss Bostater of the Nettie Fowler McCormick Biographical Association of Chicago. Valuable assistance has also been furnished by Dr. J. D. Eggleston and the library of Hampden-Sydney College. For the use of Dr. Smith's diaries and other papers and for recollections of his later days I am indebted to his daughter, Mrs. A. J. McKelway.

"HE DESCENDED INTO HELL"

By Robert B. Woodworth, D. Sc.,
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We are not told in Holy Scripture where our Lord spent the time between the Friday afternoon of the crucifixion and the Sunday morning of the resurrection. He told the women at the tomb that He had not yet ascended to the Father, and so had not spent it in Heaven. We assert in the Larger Catechism that He continued in the state of the dead and under the power of death, which is otherwise expressed in the Apostles' Creed by the term, "He descended into Hell."

The interest of Heaven in the decease He was to accomplish at Jerusalem was manifested in the appearance of Moses and Elijah on the Mount of Transfiguration. Hell also had an interest therein, or at least the early Church so thought. From about 130 A. D. tradition gave Him a definite mission to the Old Testament world, in especial to the ante-diluvians and to Satan and the fallen angels in Sheol. To the former He proclaimed the completion of His redemptive work foreshadowed in the promise to Eve and the deliverance of those that were bound in that prison-house; to the latter He declared the utter uselessness of their strife with the Almighty and the day of vengeance of our God.

Cheer and gladness came to the Old Testament saints, whom He released from their bonds and had transported to the bliss of Heaven. But He harried Hell. Before Him Satan, Death and Hell and all their minions shrank in abject terror as the King of Glory came through the ironbound, securely barred, impassable gates of that dread prison (Be ye lifted up, ye everlasting doors!). Satan He chained and hurled down into the bottomles pit. Medieval literature, particularly Old English from the days of King Alfred and Abbot Aelfric, in both prose and verse, depicts in detail the triumph of Messiah over the forces of evil in their mightiest stronghold.

I. New Testament Statements

Two New Testament statements, both obscure and hard of interpretation, appear to form the Scriptural basis for this full-flowered medieval confidence. Paul in Ephesians 4:9 affirms that when our Lord ascended from the lowest parts of the earth (assumed to be Sheol) He led captivity captive and gave gifts to men, including, it would seem, the formal organization of the Christian Church; which I, for one, believe to be a post-resurrection revelation of our Lord, worked out in detail by Paul under Spirit-guided experience. Paul certainly claimed to have gotten his gospel by direct revelation; why not also his form of church government?

First Peter 3:18 to 20 reads in the American Standard Version: "Christ also suffered for sins once, the righteous for the unrighteous, that he might bring us to God; being put to death in the flesh, but made alive in the spirit, in which also (*en o kai*) he went and preached to the spirits in prison, that aforetime were disobedient, when the long-suffering of God waited in the days of Noah while the ark was a preparing wherein a few, that is, eight souls, were saved through water."

Moffatt translates the passage: "Christ himself died for sins, once for all, a just man for unjust men, that he might bring us near unto God; in the flesh he was put to death, but he came to life in the Spirit. It was in the Spirit that Enoch also (*en o kai Enoch*) went and preached to the imprisoned spirits who had disobeyed at the time when God's patience held out during the construction of the ark in the days of Noah."

Goodspeed translates, in part: "Christ was physically put to death, but he was made alive in the Spirit. In it Enoch (*en o Enoch*) went and preached to those spirits that were in prison, who had once been disobedient," etc.

II. Observations

But now note:

1. There is neither "man" nor "men" in the Greek, and the New Testament is very careful how and when the word "man" is used of our Lord. The old translators believed in the divinity

of our Lord and would not risk an inference which militated against their faith.

2. There is nothing in the Greek or early versions to warrant the capitalization of spirit twice, except that one cursive manuscript does read *pneumati* with the article; but what is one against so many better witnesses? If the capitalization is to indicate a reference to the third person of the blessed Trinity, then it may be said that our Lord claimed the right and power to lay down His own life and to take it again, and, secondly, reverent scholars would remember that in the days of Noah the Holy Spirit was not yet given. The comparison is between our Lord's material pre-crucifixion existence and His immaterial existence afterwards, in which immaterial existence He could have intercourse with the immaterial existences in Sheol. Moreover, if Enoch preached to the antediluvians, he did it when he and they were material existences in the upper world. I think that not even the fantastic Book of Enoch maintains that a live Enoch preached to disembodied spirits bound in the prison-house of Sheol.

Lucian of Samosata fables much about that nether world, and tradition affirmed that Æneas, the founder of the Italian race, went down thither to consult his father, Anchises, and that Orpheus, the potent musician, went down to bring back his wife, Eurydice, to the astonishment of Hell that a mortal would venture his life on so foolish a mission. But such an idea the Hebrew did not foster; he believed that disembodied spirits might be brought back (as witness the appearance of Samuel to Saul before the battle of Gilboa), but not that a live man could go down and come back.

3. But why drag in Enoch at all? Why credit that ignorant fisherman Peter with a knowledge of the bizarre obfuscations of the apocalyptic Book of Enoch? Why not credit the chief apostle of Jewish Christianity with sense enough to eschew the deep things of Satan when he saw them? Why drag in Enoch at all? The word has no manuscript or versional attestation, and, according to Souter, no patristic support. It rests on a conjecture of the German scholar, Schulz, that a careless scribe wrote *en o kai* instead of Enoch, and on the further conjecture of the "brilliant" English scholar that Enoch had fallen out of the text after *en o kai*.

Moffatt adopts one conjecture, Goodspeed the other. Moffatt warns that he follows a conjecture by a footnote. Goodspeed issues no warning; with him Enoch is one of the assured results of modern Biblical criticism and Apochryphal literature a good place to hunt in for the sources of New Testament ideas. Nevertheless the solid fact remains that Enoch in his text is nothing but a pure conjecture without any manner of attestation. Conjecture may be allowable in a text based on a single, time-worn manuscript. It is surely out of place in a text witnessed by hundreds of manuscripts, ancient versions, patristic references and allusions. And a man who takes liberties with a text you know about will surely take liberties elsewhere. Fortunately, these modern so-called versions have their day and vogue and die.

But just that seems to be the method of much that now passes for Biblical scholarship. I speak as one who has been more or less familiar with it for more than fifty years. Some "brilliant" scholar makes a conjecture; another walks Indian-file in his footsteps. With the third man the conjecture becomes one of the assured results of modern Biblical scholarship. Very much, if not most, of the current criticism of the Old and New Testaments as regards date and authorship has been built up in just that way. One can hardly read Pfeiffer's *Introduction to the Old Testament* with pleasure because of the multiplicity of the citations of the authors from which he seems to have gotten his ideas. The whole fabric of modern criticism rests, in the first instance, on mere conjecture, on circumstantial inference which would not be allowed in a court of justice except as mere hearsay.

The introduction of Enoch does remove difficulties in interpretation but it destroys the text as a witness for the doctrine of the descent of our Lord into Hell which the early Church believed, which it wrote into the Apostles Creed and on which, as noted above, it based its ideas as to what our Lord did between Friday afternoon and Sunday morning after His crucifixion. It also, when critically examined, makes worse the defect it was intended to cure.

This is not to enter into any discussion of the realm of the dead nor the theological implications of an obscure text, but to

warn you, gentle reader, that in the use of these modern versions you have to do, not with a plain reproduction of the words which stand written, the synthetic work of many minds, but with paraphrases biased by the individual prejudices and idiosyncrasies of individuals whose theological ideas warp their work and whose cocksureness commensurates their egotism when they say in effect, "This is how I would have written that passage had I been in Peter's place."

Another word, gentle reader. When this writer listens to a sermon, he follows it along with the familiar words of the text stored in his mind. A word of the preacher may lead him to pursue a parallel line of ideas for the moment, only to return again to the ideas the preacher expresses; and he does not wish his enjoyment of the sermon marred by the obligation on his mind to deal with unfamiliar words. He fancies that he is only an average hearer and that the minds of other men and women work like his, especially those whose brain-cells are stored with passages from versions approved, appointed or authorized to be read in churches. The men and women he knows well very much prefer that the preacher leave Weymouth, and Moffatt, and Goodspeed at home, and read to them from the book they can recognize as Scripture.

A third word, gentle reader. A Methodist student from Union Theological Seminary, New York, not so long ago conducted the mid-week services in our small union church. He read the Scripture from the version of his "beloved teacher, James Moffatt," and then prayed with the verbiage of the version at the back of his mind. Afterwards the audience expressed to each other the hope that God would understand his prayer but agreed that they did not. To them it was only sounding brass, a show of knowledge but not according to wisdom.

THE ASCENSION IN PAUL'S CHRISTOLOGY*

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The object of this article is to set forth the significance of the place of the Ascension in the Christological teaching of the Apostle Paul. Paul did not have a system of theology when he wrote his letters, but he sought to meet the moral and spiritual needs of his friends and converts to Christianity. Meeting practical problems, he distilled the essence of his convictions concerning Jesus Christ, and he expounded his belief in the vocabulary of his age. In the presentation of his Saviour to others, Paul never gets away from the centrality of the Exalted Christ, who is to him the Lord of all life.

I. The Exalted Christ the Heart of Christology

The basis of this conviction finds its origin in the experience of Paul in the period when he formulated his faith in the living Christ. This was the conversion experience on the Damascus Road. Before that, he was the enemy of Christ, but afterwards he became the bond-slave of his Lord and Master. When Christ appeared to Paul it was the visitation of One who transfigured life and conduct.

Acts 9:1-8 records the transformation of the proud Pharisee into the believing and self-denying servant of the Lord. "Who art Thou, Lord? . . . I am Jesus . . . ." Others testified to the appearance of Jesus after the Resurrection[1] and Paul is linked with them. He could not discount the testimony and witness of the

*An extension of "The Christology of Paul," The Union Seminary Review, February, 1946, pp. 121-138.

[1] 1 Cor. 15:1-8.

primitive Church, many of whose members were "in Christ before me."[2] The apostolic tradition of oral testimony and transformed lives must have had its influence upon Paul even when he persecuted the Christians and kicked against the goad.

That early faith is simply and yet concisely summed up in the confession: "Jesus is Lord."[3] It came out of a living contact with Christ, and those who once had been fearful were now bold in their zeal for that Name. The only adequate explanation was that the living Christ was in their midst and they were all-powerful through the dynamic of His Spirit.

When Stephen was martyred,[4] Paul consented unto his death and no doubt was conscious of the unusual power of the witness to Christ. Stephen was strengthened by the vision of the exalted Christ at the right hand of God. It was not long after this that the Christ who encouraged the fortitude of the martyr became the convincer and Saviour of His persecuting antagonist. The Acts of the Apostles abounds in examples of the theme of the early Church witness, and the Death and Resurrection of Jesus are linked to the Ascension. The Apostolic preaching[5] was decisive in its emphasis upon the gospel rather than ethical teaching. At the heart of this preaching was the truth that He who was risen from the dead was now exalted to the throne of God.

It is sufficient to give an extract from a speech by the Apostle Peter to show that if he and Paul differed later on matters of procedure, they were agreed in preaching the risen, ascended Christ as Lord. "God . . . raised up Jesus . . . Him hath God exalted . . . to be a Prince and a Saviour . . . we are His witnesses."[6] So then Paul must have been aware of this stream of Christian testimony.[7] At any rate, he definitely based his gospel upon the historic facts of the death and resurrection of Jesus Christ.[8] While some merge Resurrection and Ascension, it is evi-

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[2]Rom. 16:7.
[3]1 Cor. 12:3; Rom. 10:9, 10 (R. V.).
[4]Acts 7:55, 56.
[5]C. Harold Dodd, *The Apostolic Preaching and Its Development* (London, Hodder & Stoughton, 1936).
[6]Acts 5:30-32.
[7]Gal. 1:15-24.
[8]1 Cor. 15:1-4.

dent that to Paul the final aspect of that victory over sin has the premier place in the preaching of the faith of the risen Christ.

II. The Meaning of "At the Right Hand of God"

The Ascension is a neglected theme and one not easy to understand. To many it savours of the unreal, the mysterious and superstitious. "The idea of a visible and material Ascension of Christ to heaven, at a definite moment distinguished historically from the Resurrection, appears only in the writings of the Hellenistic-Gentile Luke, who, it is suggested, may have conceived the dramatic finale to the post-Resurrection appearances of the analogy of the belief, current apparently in the conception of the Graeco-Roman world, that the spirits of various great men had been seen visibly to ascend to heaven."[9]

In Luke's writings it appears that he records the Resurrection and the Ascension separately, but Paul unites them in preaching in order to emphasize the final aspect of Christ's triumph. To Paul, the historical act of Resurrection is taken as an introduction to the theological significance of the exaltation. "As the Ascension necessarily pre-supposes the Incarnation, so without the Ascension the Incarnation is incomplete. In the Scriptures the two events are complementary to one another."[10] The same can be said concerning the Ascension and the Resurrection.

In Philippians—"God hath highly exalted Him"[11]—Paul is eager to emphasize the greatness and glory of the triumphant Lord. The Resurrection was the prelude to the fulness of Ascension honour and glory. Christ, the Victor, proclaimed Lord through His Resurrection, demanded this final degree of exaltation by virtue of His native worth in unique sonship with God. The Ascension was necessary to complete the work of Redemption, and the New Testament draws this distinction between the final activity and all that preceded it. At the Cross, God removed the guilt of

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[9]C. H. C. Macgregor and A. C. Purdy, *Jew and Greek: Tutors Unto Christ* (New York, Scribner's, 1936), pp. 332-333.

[10]William Milligan, *The Ascension of Our Lord* (London, Macmillan, 1894), p. 33.

[11]Phil. 2:5-11.

sin; in the Resurrection, He destroyed the power of sin, and by the Ascension, He removed the separation caused by sin. Thus sinning man is restored to his lost estate of communion with God. There is acceptance and free access into the holy of holies.

We understand this description of our Lord's appointed state in glory from the background of Psalm 110, 1 Corinthians 15:23 and Acts 2:34f. "The Lord at thy right hand . . . The Lord said to my Lord, Sit thou at my right hand . . . Christ the first fruits . . . ." Peter quotes the Psalmist and adds, "God hath made that same Jesus both Lord and Christ," implying the exaltation at the right hand of God. This later became creedal in its declaration of the authority of the Son of God.

In the "Messiah" this idea is resident that He must ascend after His victory over sin. As Son of God and Judge of the world, He shares in the power and omnipotence of God. The conception of the Messiah is closely related to that of the "Lord" (*Christos . . . Kurios*). "If the crucified Jesus is seen to be the Messiah, the Son of Man must then be conceived as having ascended to Heaven."[12] To be exalted means to share the eternity, omnipotence and omnipresence of God. The eternal nature of God is linked with the claim of the "Alpha and the Omega," for the Biblical concept of eternity is the sum of all the æons: In the exalted Christ at the right hand of God, time and eternity are one.

"At the right hand of God," therefore, is not mere hyperbole but the testimony to eternal fact that Christ is central to the universe and all life. He is enthroned in glory, as He prophesied, and central in the scheme of the universe, as He claimed. Paul did not change the gospel which Christ made possible to the Church but was an interpreter of Christ.

We should not materialize the descriptions of the Ascension but accept spiritual truth for what it is. The place of heaven to which our Lord has gone is a state of being without limitations of time or space. The early Church lost Him as natural that they might gain Him as supernatural. The Ascension marks the completion of His redemptive ministry. It is the endorsement of God the Father upon that 'finished work.' It is the enthronement of

[12]H. Sasse, from *Mysterium Christi,* edited by Bell & Deissmann (London, Longmans, 1930).

the Victor over death and sin. By means of the Ascension, Christ was released from every limitation of man, and His present life as God-Man works regeneratively throughout the universe.

The fact of history which is the basis of evangelical belief for Paul did not mean a change of existence, of going from him, but rather a change of the mode of existence, without limitation of God's presence. The faith of Paul in the One at the right hand of God was that this climax of the natural order was inevitable because of the inherent supernatural worth of Jesus Christ.

When controversies arose in regard to the presence of Christ, some writers used language concerning the glorified body of our Lord which seemed to suggest that after His Ascension His human nature became deified and almost, if not entirely, lost the attributes of humanity. It is this that has led to the enquiry, Can we think of our ascended Lord as present everywhere as Man? Paul teaches the local presence of Christ's humanity in heaven (cf. III. 2 of this paper). In regard to His humanity we may rightly speak of the real absence of Christ, just as we may speak of the real presence in and through the Holy Spirit. But while this is so, we are not to suppose that "the Two Natures are in any way separated from each other even though the union and correlation are beyond our comprehension."[13] "Hooker has endeavoured to state the truth. While on the one hand he held it 'a most infallible truth that Christ as Man is not everywhere present,' he adds that 'in some sense He is everywhere present even as Man,' and he speaks of this universal presence as 'after a sort,' since wherever the Word is the Manhood is united with it. According to Hooker there is a sort of presence of the Manhood by conjunction, a presence of cooperation and a presence of force and efficacy."[14]

This, however, should not mean Nestorianism or Eutychianism if we carefully adhere to the plain teaching of Scripture that our Lord is *absent as Man and yet present as God.*

Here we cite belief in a unique Person who united in Himself deity and humanity. The perfection of His glorified humanity

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[13]W. H. Griffith Thomas, *The Principles of Theology* (London, Longmans Green, 1930), p. 86.

[14]*Ibid.*, p. 86.

postulates a terminus such as Ascension to that earthly experience of Incarnation and humiliation. The Transfiguration was an index and example of what was coming. He who voluntarily "humbled Himself and became obedient unto death, even the death of the Cross," was inevitably "highly exalted and given a name which is above every name: that at the name of Jesus every knee shall bow."[15] The heart of the believing Paul found no other center but in the place where is found the glorified, ascended Lord. No other could command or merit worth-ship but a Being resplendent and transcendent. To Paul the heart of his gospel, his Christology, his life, was the vision of the Christ at the right hand of God, having supremacy over all.

III. The Formulation of the Doctrine

1. *The Lord Christ.* Compare the Scripture, "For though there be that are called gods . . . gods many and lords many . . . But to us there is but one God, the Father; of whom are all things, and we in Him; and one Lord Jesus Christ; by whom are all things,"[16] with the confession of faith that "Jesus is Lord."[17] The Pauline background of Old Testament knowledge gave rich meaning to the term 'Lord.' It meant all that was implied in the divine name of Yahweh, and it was carried into the Church by those who were convinced of the absoluteness of Jesus Christ, giving to Him the same category and yieldedness in obedience. The Eastern world used the term for the emperor and despot of authority. Paul sees in Christ, enthroned, "the alone Potentate and King of kings and Lord of lords."[18] To him, Jesus Christ, exalted, was the Lord.

Lordship implies mastery and authority. Paul, from his experience in conversion, knew that Jesus was Lord,—not from any earthly or human angle of display or might but from the heavenly and spiritual understanding in the Spirit that Christ was reigning at God's right hand. The Ascension is the claim that

[15]Phil. 2:5-9.
[16]1 Cor. 8:5, 6.
[17]Rom. 10:9, 10 and 1 Cor. 12:1.
[18]1 Tim. 6:15.

Jesus is Lord. His sovereignty is supreme in the universe. Paul speaks of Christ having been raised from the dead, "and God set Him at His own right hand in the heavenly places, far above all principality, and power, and might, and dominion, and every name that is named, not only in this world, but also in that which is to come: and hath put all things under His feet . . . ."[19]

From this we see that He who was the anointed of God as Messiah and Redeemer of men has absoluteness in every sphere of life. All history is under His control and everything coheres in Him,[20] and, as the Ephesian passage warrants, there are crown rights which belong to Christ and to none other. He who shared glory and honour with God was counted worthy to become the Redeemer, and now as the exalted One He continues to exercise His power in even greater measure among the sons of men. And in the realm of spirit, unseen, every spiritual intelligence, whether good or bad, is made subject to His permissive will. The enthroned Christ is a Priest-King having a dual ministry of intercession and sovereignty. He is the patient Christ, waiting for the ultimate fulfilment of His might in the consummation of His Kingdom, when His rights as sovereign shall be vindicated and manifested.

Meantime His lordship at the right hand of God is also the standard for the life of the believer. "Seek the things which are above, where Christ sitteth on the throne of God."[21] The injunction to a holy life is based upon this fact of authoritative lordship over moral and spiritual life. It is the knowledge of the regnant Christ which translates faith into deeds in which the new life in Christ is manifest. Paul never drifted away from that transforming hour of the supremacy of Christ's lordship in life and the new creation resulting therefrom. The Ascension to Paul meant that Christ had lordship.

2. *The Representative Man.* Discussing the Resurrection in 1 Corinthians 15, Paul stresses the headship of Christ in creation. In the Second Man from heaven, the natural and sinning man was restored to his lost estate. Christ is that life-giving spirit. He who

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[19]Eph. 1:20-23.
[20]Col. 1:1-18.
[21]Col. 1:1-3.

is the Second Man from out of heaven has returned to that glory which once was His.

Christ is the representative Man,—the One Man, alone, solitary, unique, in whom all are included. In our identification with the first Adam we are sinners but in our re-creation and identification with Christ we are made saints. Unlike Him, yet we are made like Him. Aliens and foreigners, yet we are made members of the divine household of faith and children of God. In 1 Corinthians 6 Paul teaches that our bodies are members of that risen and exalted Lord; and in 1 Corinthians 12 he explains this doctrine of membership more fully. And 1 Corinthians 15 is an apologetic for our relation to the Second Adam, so that we are members of one spiritual body, the Church, and are joined to Christ, who is our representative in heaven. The unity of the organism resides not in the congregation as such but in the One who is God's anointed representative.[22]

In the Incarnation there was humiliation and the sharing of our nature and human body for Jesus Christ. Now in the Ascension there is a glorified state for those realities of Christ's person. The post-Resurrection life is replete with examples of that same, yet transfigured, bodily state for the Son of Man. The limitations were gone and a new order was in evidence. As such He is representative.

There is a Man in the Glory in the exaltation of the One Paul knew and worshipped. This must ever mark a new wonder in the universe. He who took the human into partnership with Himself has now taken back to His pre-humiliation state of divine right the same human nature and human body. After Resurrection the disciples recognized Him by the usual points of identity, and, in the same knowledgeable state, the Son of Man returned to the glory. That glorified body, with marks of His Passion upon it, is now the centre of interest in that heavenly state. Before the serried ranks of angelic and redeemed human spirits, bowed in worship, is this wonder of wonders.

Christ is there beside the Father's throne as our representative

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[22]Leslie L. Thornton, *The Common Life in the Body of Christ* (London, Dacre Press, 1941), p. 257.

Man as well as redeeming King and Lord. His Ascension is the pledge and guarantee that one day the servant shall be as his Master and we shall stand before that throne complete in Him. Then we shall see Him as He is, and in that hour become like Him.

3. *The Priestly Mediator.* To Paul, nothing was clearer than that sinning man had found in Christ the alone Mediator between God and man: "There is one God and one Mediator between God and men, the man Christ Jesus; Who gave Himself a ransom for all, to be a testimony in due time."[23] Here uniqueness and solitariness is claimed by Paul for Jesus Christ.

The Old Testament, familiar to Paul, carries the epic drama of Job who sought for a Mediator. He was the "Goel," the Interposer, the one who came between, in order to avenge by the promise of deliverance from death and the gift of immortality. This Daysman, Arbiter, stood between God and Job and bore the needs of the man to the heavenly throne. To Paul, this is a vital aspect of his Ascension Christology. Christ is the Daysman, coming between, through Incarnation and then Exaltation, connecting earth with heaven and man with God. As the Middle-Man, the Umpire, Christ "lays His hand upon us both."[24]

There is also the idea of the Kinsman-Redeemer as set forth in Hebrew law and illustrated in the story of Boaz and Ruth. As the nearest of kin, Boaz had the right to claim her in the beautiful ceremony of the shoe, and stand in relation to her as the kinsman-redeemer. By paying the price in love he sets her free from penury and limitation. Paul's interpretation of the Mediator carries with it these values of kinship; Jesus shared our nature and was of the seed of David after the flesh; redeemer; offering the ransom price: His sacrifice in vicarious love-offering; and, as the avenger over death and sin, overcoming man's last enemy.

The ascended Christ, to Paul, carried all these attributes of victory and from the exalted state is continuing to bring many sons unto glory. It is not to be thought that in the heavenly session of priestly mediation Christ continues to offer sacrifices. (The Let-

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[23] 1 Tim. 2:5.
[24] Job 9:33.

ter to the Hebrews is the answer to that!) Paul sees Him in close relation to God the Father as the only one, being the God-Man, to minister on our behalf. In Colossians 1:14-18, stressing the preëminence of Christ, Paul is ruling out the thought of any other possible intermediary for man. Mediatorship claims also the reconciling of the universe and the manifesting of divine fulness.[25] In His Person, the exalted One is "the image of the invisible God,"[26] and the Son of Man with our nature.

No altar or sacrifice are referred to by Paul, a testimony to the truth that the Christ is enthroned at the Father's right hand, having completed the one sacrifice for sin, and has entered into His glory as the Victor. The new age has dawned and the old has passed away, and we have access through prayer and the Holy Spirit to the throne above.

4. *The Supreme Name.* Throughout Paul's letters this strain is noted: that in the exalted state our Lord has worship and obedience and is given primacy. The supremacy of the Son of God is seen in relation to Creation. Colossians 1:13-19 unfolds this doctrine with cosmic significance. This universe is now seen to be Christo-centric. All its activities and powers and possibilities are subject to the good will and pleasure of Jesus, enthroned. With the Father, He was active in creation and in His exalted life all things are fitted together for the divine end and plan. Not only has history meaning, but destiny has purpose. Christ is now the unifying force of all created life and intelligence, hence the claim of transcendence through Ascension.

Other claims of lordship and power as made by rebellious spirits are offset by the force of the supremacy of Christ's superior position. No convert from paganism, accustomed to diabolical forces and evil spirits in worship and life, need be afraid any longer in the revelation of Christ as the master of transcendent worth. Hence, Paul anticipates the future triumph and consummation of the present ministry from the throne when "every knee shall bow and every tongue confess Him to be Lord,"[27] and the reason is that

[25]Col. 2:9.
[26]Col. 1:15.
[27]Phil. 2:5-11.

Christ has received THE NAME ABOVE EVERY NAME. Bearing the supreme Name, linked to the reality of His redeeming ministry, Christ is acclaimed in the glory of His exalted state.

5. *The Head of the Church.* We have seen that the ascended Christ is viewed in His headship over creation and man and is Representative Man. But He has other extensions of headship, especially with reference to that spiritual Body, the Church. He is above all angels and æons, but Paul has more intimate thought concerning headship when he recalls the men and the women whom Christ has redeemed. By the Ascension the headship of the Church is demonstrated and the Church is seen as "seated in the heavenlies with Christ."[28]

"In the Colossian letter the emphasis is on the Dignity of Christ as the Head of the Church, while in the Ephesian letter the chief stress is placed upon the Dignity of the Church as the Body of Christ the Head."[29] Headship implies life-giver and sustainer, and, to the Body, Christ is the One who imparts and maintains spiritual life. The Church is to grow up into Christ, unto the measure of the stature of the fulness of Christ. There is no Church apart from Him. This headship unites all believers, in every age, in every land, in every state of experience or knowledge. The Church, therefore, has dignity, unity, beauty, stability. In the exalted state, the Head of the Church directs and controls the life of His spiritual Body.

Paul recalled that the experts had rejected Christ 'in the days of His flesh,' but now as the exalted, with a witnessing body of disciples, he saw Him as "the chief corner stone," "the foundation of the spiritual temple," "the Bridegroom." These rich metaphors emphasized that Jesus Christ in ascension power had achieved a work in time and for eternity. They suggest the standard for the life of the believer and they reveal the plentitude of power at his disposal.

Headship is both foundation and building, and goal. It implies control and direction of member and life. He who is the

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[28]Eph. 2:6.

[29]A. T. Robertson, *Word Pictures in the New Testament,* Vol. IV (R. R. Smith, New York, 1931), p. 515.

Head stands in relation as the divine Lover and gives union and beauty to the Bride. "There is but one Christian organism; and that one organism is the Christ. The Head and His community are inseparable. We are the Church because we are 'in the Christ.' He gives unity to His members. The members are the Church because in Him they are one; but not otherwise."[30]

As the Bride of Christ, the Church has been consecrated by Him to spiritual marriage and union after betrothal.[31] As Head and Body are mutually complementary, so are husband and wife. But the head has a controlling power over the body. And thus Christ is seen as the guardian and protector of His own. Because our Lord transcends and possesses His own in His eternal being as the Head, we can understand how Paul says, "Christ is in you, the hope of glory,"[32] and "we fill up that which is lacking of the afflictions of Christ."[33] It is through Christ's present exaltation that the Church has entered into the possession of all these truths and spiritual blessings. That is why His conflict with sin, (in which He was victor), is reproduced in our experience, because we are one with Him in this mystical union.

6. *The Bestower of the Holy Spirit.* When our Lord was concluding His earthly ministry He promised His disciples that His going away was the prelude to the Baptism of the Spirit. "It is expedient for you that I go away."[34] Paul knows this truth, and in more than one passage develops the relationship of the Spirit to the believer for whom He was given at the coronation of the victorious Redeemer. The abiding presence of Christ by His Spirit was assured at the Ascension. "If the Ascension had not taken place it would have seemed to us imperfect. But now His self-estimate has received the divine seal—'All power is given unto Me'—'Behold I am with you all the days.' With His Ascension He took up His position as ruler and was thus able to redeem His promises."[35]

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[30]L. L. Thornton, *The Common Life in the Body of Christ* (London, Dacre Press, 1941), p. 256.

[31]Eph. 5:22-23.

[32]Col. 1:27.

[33]Col. 1:24.

[34]John 16:7.

[35]Otto Borchert, *The Original Jesus* (London, Lutterworth Press, 1933), p. 453.

The exaltation of Jesus is a part of the Great Amen with which the Father confirms His Son's utterances about Himself. At Pentecost came the crowning proof of that coronation. "This act of God becomes the act of Jesus. The same thing is to be seen in the Resurrection and the Ascension. The Son was not only raised from the dead by the power of the Father, He had power of Himself to take His life again (John 10:18). And the Son was not only taken up into heaven, but ascended Himself to the Father (John 6:62; 20:17). It is a proof of the marvelous oneness of the Father and the Son that we can look at it in either way. But at Pentecost the second aspect becomes predominant: the outpouring of the Holy Spirit was the gift of the Son (John 14:26, 15:26, 20:22)."

"The appearance of the risen Lord, and now above all the gift of the Holy Spirit exactly as it had been promised, were the acts of a ruler, exalted at the right hand of God (Acts 2:33, 5:31f; the Holy Spirit as 'witness' of the Exalted One) . . . His followers felt that Easter and Pentecost had made Him indeed their Lord (Acts 2:36). Unequivocally they had experienced His heavenly, dominating power as the crowning conclusion of His life on earth."[36]

Now Paul taught this same truth in his vision of the exalted Christ. He speaks of "the Spirt of Christ"[37]—"God hath sent forth the Spirit of his Son";[38] "the Spirit of Jesus Christ";[39] and in this confidence the believers worshipped Christ as the exalted Lord. The Spirit baptized them into the oneness of the Body of Christ.[40]

The Ascension study is vital to an understanding of the place and ministry of the Spirit within the Church. Our present condition is in contrast to Christ's present condition. By that fact is determined the character of the age to which we now belong. All members of the Church belong, on this side of the Ascension, to the era of the Spirit whose beginning was indicated by the Pentecostal

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[36]*The Original Jesus,* Otto Borchert, pp. 455-456.
[37]Rom. 8:9.
[38]Gal. 4:6.
[39]Phil. 1:19.
[40]1 Cor. 12:13.

outpouring. This reveals the inheritance in our risen life in Christ. Christ is in the enjoyment of that condition which will become our inheritance later and for which we must wait. Yet the whole significance of the redeemed order, as at present conditioned for us by the presence of the Spirit, is drawn from the glory of His present state.

By the gift of the Spirit our Lord opens to us wisdom, "the Spirit of wisdom and revelation which is bestowed by the Father of glory."[41] The Father is said to bestow the power of the Spirit; Christ dwells in the heart; that indwelling gives knowledge of Christ's love, and so finally we are "filled unto all the fulness of God."[42] It is thus by the ascended Christ that Paul discovers that in the mystical body of the Church we partake of God's fulness through communion with the indwelling Christ in the power of His Spirit.

7. *The Giver of Spiritual Gifts.* Here also Paul continues his interpretation of the exalted One in His headship, imparting gifts to His Church. Ephesians 4:7-16 deals with Christ as Head of the Church, filling not only the Church but also the universe. Paul sees in our Lord's Ascension an assurance that this is true. By descending to the depths ('descent into hell') and then ascending to the highest heaven, Christ has claimed the whole universe as His possession (cf. Sections 1 and 4). By conquering all hostile powers in the universe He is able to share the spoils of victory with His own (Eph. 4:8-10). We also are seated with Him in the heavenly places in Christ Jesus (Eph. 2:6; cf. 1:20-23), according to Paul's Christology.

Now it might be supposed that nothing more could be added to this. Yet the Apostle proceeds to explain that the GIFTS bestowed by the ascended Christ are gifts of grace for the fulfilment of ministerial functions in the mystical body, the Church, cf. Eph. 4:7 and 4:11f with 1 Cor. 12:28f and Rom. 12:6f). The ascended Church at Ephesus is still that same Body of Christ which is described by Paul in 1 Corinthians and Romans. Unity in Christ

[41]Col. 1:17.
[42]Col. 3:16-19.

does not eliminate growth nor dangers hostile to the growth of the Body.

The dangers referred to are here in view:[43] dangers of false teaching, such as are dealt with more fully in Colossians. But the safeguard against destructive error is in the wealth of ministerial organs which the ascended Lord bestowed upon the Church. The gifts for ministering are in four groups for the edification of the whole Church. It is rare that any one man should have all the gifts. But those who have a gift must exercise it under the inspiration of the Spirit of the exalted Head for the "mending or perfecting of the saints." And verse 12 in this section of Scripture is clear, that the process of building up continues until "we all attain unto the unity of the faith and of the knowledge of the Son of God unto a full-grown man, unto the measure of the stature of the fulness of the Christ." That is possible through the ministry of an ascended Christ, not human nature.

IV. Practical Implications

1. *Christ is Inescapable.* One who has escaped the prison-house of death and entered upon an eternal existence common to His nature and being is able to enter again into life at any juncture or time. The Ascension interlocks with the redemptive facts of Cross and Resurrection to mark finality to His Mission and Passion in the will of God. That Christ entered into history once through the Incarnation and then returned into eternity through the Ascension means that we are now thinking in terms of a Person whose borders of time and space have been transcended. Paul, having found Him in the increasing wonder of His power and presence, would not desire to lose Him. The Ascension in Paul's Christology is central in the vision of the Redeeming-God by whom the Eternal God truly entered history.

2. *Christ is Incomparable.* A survey of the teaching of Paul reveals his endeavour to relate the unfathomable wealth of the revelation given through the exalted Christ. Glory upon glory bursts upon him in meditation and worship. A dead Christ would

[43]Eph. 4:14.

not command faith and devotion such as overthrew despotisms and tyrannies. To Paul, only a resplendent One could bestow the extraordinary power and authority for life and conduct. His rich metaphors and tributes to the Christ he loved are evidence that for Him the centrality of the Christian Faith and experience was found in the enthroned, eternal Victor of the ages. To him the absent Lord was eternally present, and every grace of love crowned and adorned his new life in Christ.

3. *Christ is Inevitable.* Viewed through the eyes of Pauline Christology, the world and the Church must relate life to the exalted Christ. Christ has cosmic significance for history and order and beauty and design and destiny. The universe is cosmos because it is now seen to be Christ-centred. The Church cannot progress without a renewed sense of the power of this faith. Christ, absent in the body, is present to faith and available with plenitude of power. It is inevitable that the Church should once again honour the Headship of the object of worship. And in the proclamation of the gospel, Christ must intrude again as the alone Mediator, and "through Him we have access by one Spirit to the Father."[44]

V. Summary

In this study we have given evidence of the reality and finality of the ascended Christ, the heart of Pauline Christology. This has theological significance in a day of shifting standards for faith and life. An attenuated Christianity is one that lacks the glow of this faith in an eternal Victor, the exalted One. "A Christ whose borders are of time and space is too small for the past faith of the Church, and too weak to command a future faith comparable to that of the past."[45]

This is the Christ to be proclaimed in our generation. He who is physically remote is now spiritually near. He opens the Kingdom of Heaven to all who believe. He brings us the freedom of the sons of God and endows us with value in the sight of eternity

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[44]Eph. 2:18.

[45]F. Cawley, *The Transcendence of Jesus Christ* (Edinburgh, T. & T. Clark, 1936), p. 238.

and before men. In summarizing the revelation of the ascended Christ to Paul, we see that to him there was an anchorage of life in a world of despair and unrest. If death is a tragic and universal experience in this world, then Paul had a conviction of life beyond through the One who had entered into eternity and yet manifested Himself in time.

Thus the exalted Christ was the enthroned One in the sovereignty of love, the Head of the Church, the Saviour of the world, Mediator, Intercessor, Judge, centre of worship. The Ascension to Paul was the vantage ground for *that more excellent ministry of his Saviour,* and the language of his heart could thus be expressed:

Sursum Corda—

"Lift up your hearts: we lift them up to the Lord.
Therefore with angels and archangels,
And with all the company of heaven,
We laud and magnify Thy glorious name,
Evermore praising Thee and saying,
'Holy, holy, holy, Lord God of Hosts,
Heaven and earth are full of Thy glory,
Glory be to Thee, O Lord most High!'"

THE MOODS OF PAUL

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The moods of Paul are most intriguing. He could entertain moods without being moody. To channel his feelings in proper grooves for the onward march of the Kingdom was his chief concern. His moods were expressed in a profound prayer life, in deep longings for his Christian friends and in sublime attitudes conducive to the full life of the Spirit of God. To recapture these moods of the Apostle should be the desire of both the teacher and the promoter of the Church's heavily freighted program. Herein lies the secret of a true spiritual awakening that will enable the Christian saga to make an identical impact on the twentieth century as on the first. These moods of Paul seemed to have been the evidence of a spiritual vitality and fruitfulness well-nigh unparalleled in the annals of Christian history. To return to the deep feelings or moods of Paul let us examine a few samples as typical of the great imponderable depths which the Holy Spirit seemed to plumb in his soul.

I. The Mood of Teaching

Paul is trying to reclaim the Colossians from doctrinal errors. He is teaching men so that they may have a wisdom far surpassing the sophistries of Gnosticism. In Colossians 1:28-29 this master teacher declares, "Whom we preach, warning every man, and teaching every man in all wisdom, that we may present every man perfect in Christ Jesus. Whereunto I also labor, striving according to His working, which worketh in me mightly." The Greek is significant, as the word labor (*Kopiaō*) expresses the idea of the strenuous program undergone by the athlete in his physical training. It denotes a prolonged effort producing utter weariness and

exhaustion. What a prodigality of expended energy it must have signified for a teacher and preacher who literally poured his soul's strength into the heart and mind of his pupils or his congregation! The next word but adds color to the picture. It is not "striving," but, as we should always note, it is "agonizing" (*agōnizomenos*), the word of the arena. Here is real anguish felt lest the pupil should miss the truth. The Colossians were allured by the Babylonian error of Gnosticism. They were losing their true Mediator by the substitution of emanating spirit-beings between God and man. They were praying to and worshipping angels rather than God, and the Apostle was distressed beyond words although separated by hundreds of miles and now incarcerated in a Roman prison. It was a proper exhibition of Christian teaching at its highest and best. He declared that his supreme desire was that he might "present every man *mature* in Christ Jesus." The rough edges of their doubts, the aberrations of their misguided knowledge, the malformations of their character must be smoothed out or developed as the case demanded. They must experience the truth in Christ at all costs. This truth must come alive, yes, it must become incarnate and thoroughly imbedded in Christian character and conduct.

We are almost driven to the conclusion that it was necessary that the Apostle should experience such anguish before his friends at Colosse could be delivered and perfected. This was more than a human task. If it was so then, it is even so now. As we examine this mood we must not fail to grasp the thought of the supernatural dynamic which made the whole process vital and successful. Call it subconscious, or superconscious, or whatever you will, it was also supernatural. Let us pick up the descriptive words again, "Whereunto I also labor to weariness, agonizing according to the energizing of Him who energizes in me mightily." Above and beyond and through but superior to all of Paul's efforts, the Apostle was conscious of a power that operated in him for the accomplishing of this herculean task. What man, however gifted as a teacher he might be, could correct and overcome gross errors, reveal the adequacy of the Christian evangel and perfect human character except there was the inward working of God's

Spirit which synchronized with the yearnings and anguish felt by the Apostle? In chapter two Paul enlarges on the same idea, using this time the noun, speaking of the "great conflict" (*hēlicon agōna*). Here was an illustration of one praying who had put on the whole armor of God. Martin Luther seems to have experienced such a mood when he threw the ink well across the room at the Devil, whom he felt was actually in the study with him. David Brainerd captured that mood in his prayers for the Indians of New Jersey. The stolid Indians in turn reflected his feelings when tears coursed down their cheeks as they were catechized concerning the great doctrines of sin and salvation. One mood produced another mood, richly fruitful for the transformation of character and for the evincing of signs of the life eternal.

Perhaps those of us who are Christian teachers in pulpit and classroom have hardly discerned, in any proper sense, either the difficult task or the divine reinforcement made available for our tasks today. There is, therefore, good reason to believe that if we could recapture the mood of Paul we might in some sense achieve the same results in our modern day as Paul did in the long ago. What teachers we could become and what pupils and congregations we might produce following the lines indicated by this true teaching mood of that far-off day!

II. The Mood of Suffering

Two occasions in the life of Paul, chosen from several, illustrate the mood of suffering. The first we might term ecclesiastical and the second, for want of a better description, personal. The reactions in both cases are most instructive and illuminating. They illustrate what Paul discovered before Kierkegaard's day, that suffering is a *sine qua non* of the kingdom's progress. Neither the individual Christian worker nor the church can move to larger fields of fruitfulness without the modicum of pain. When Paul wrote to the Corinthians and wanted to list the things that would commend him as a true minister of Christ, his sufferings took first place in a long compendium of ministerial qualifications.

Let us examine an illustration of the mood of suffering. It is

located in the fourth chapter of Galatians but its spirit is diffused throughout the entire epistle. Perhaps nowhere is it so picturesquely portrayed as in verse nineteen, "My little children, of whom I travail in birth again until Christ be formed in you." A double metaphor and a dual suffering are referred to. It was Paul's second experience with these dear children of Galatia when he had endured the pangs of childbirth. The word "again" reinforces this conclusion.

Professor Ernest DeWitt Burton furnishes us with this splendid translation and comment, "Oh, my beloved children with whom I travail again in birth-pangs till Christ be formed in you. Language of deep affection and emotion, called forth by the precious words defending his right to continue his zealous efforts to hold the affection of his readers, and probably to be attached to the preceding verse. . . . He represents them as again in the womb, needing a second (spiritual) birth, and himself as a mother suffering again the birth-pangs, which must continue till Christ be formed in them, i. e., until it be true of them as of him that Christ lives in them (2:20)." Verse twenty of chapter four indicates the harassing doubt that clouded the Apostle's mind when greatly perplexed as to which way this important church was going to fall. To him, Judaism, when superimposed upon Christianity, but sounded the death-knell of the evangel of the cross. There could be no middle ground and these children of his were caught between two violently conflicting claims. The Apostle's soul was, for the time being at least, a very real battle-ground which he described in a new metaphor altogether,—not that of the arena, but that of the mother who is struggling and suffering to bring forth her children.

Thayer offers this helpful paraphrase, "Whose souls I am striving with intense effort and anguish to conform to the mind of Christ." The hours of labor are long. Paul's sufferings are extreme. Very few, if any, of his contemporaries can understand or appreciate the depth of such feelings. We somehow gain the impression that unless this mood had been entertained Galatia would have been lost to the Christian pattern of thought and would have produced another of those deadly syntheses where vital faith is buried under the weight of damning tradition. The verb which

Paul employs is *ōdinō,* "to feel the pains of childbirth." The noun form was used from Homer downwards. The Jews employed it to express the dire calamities which they were supposed to experience prior to the advent of the Messiah. How appropriate, therefore, is the figure for the rebirth of Christianity in this Galatian congregation so caught in the toils of legalism and the vagaries of Gnostic tradition! Paul found an outlet for the expression of this deep anguish of child-birth in the writing of the epistle. It is perhaps the most violent, or, at least, abrupt, of all the messages which he penned. The Galatians were capable of appreciating such colorful language. If, as we understand, they were the descendants of the ancient Gauls, they were a highly emotional people. Such a vivid figure would arrest their attention and elicit needed reflection on their part. Indeed, this was actually the case, for we have good reason to believe that this letter served as a salutary corrective in their future thinking and delivered them from the bondage of their errors.

The second illustration of the mood of suffering served as a personal discipline of the highest order. It is a well known but little appreciated passage in second Corinthians twelve, which refers to the "thorn in the flesh." This is one of the few instances of suffering in the New Testament which was not *per se* connected with the Christian tradition. By this we mean it had no relation directly with persecution for one's Christian testimony. It is easy for the martyr to see that he is being "persecuted for righteousness sake" and therein to experience something of ecstatic joy because of the honor bestowed upon him as a Christian witness. On the contrary, it is ordinarily very difficult for the average sufferer to detect any special meaning in his trials or to derive any peculiar blessing from the common ailments of life.

Here is a radiant saint we have known, bedridden for eighteen years with arthritis. She was never persecuted for righteousness sake and the disease was not occasioned by any hardships she had endured as a messenger of the cross. How could she account for such a riddle of suffering? She is automatically made dependent upon those whom she would have chosen to serve. But is she useless? She is far from it, as scores can testify. Her children go

out as messengers of the Cross and she never fails to inspire them with beautiful letters written with her own twisted hands. She bears the local church up in her prayers and brings the missionaries to the throne of grace. What a triumph, what a blessing, what a testimony!

Now, back to Paul for a moment. Fortunate for us that we do not know what his thorn in the flesh was. Various ailments have been suggested, such as malaria, eye-trouble, epilepsy, insomnia, migrane headaches. Paul applied two figures to his ailment but cautiously avoided telling us what it actually was. To him, it was a "thorn in the flesh" and "a messenger of Satan." The *skolops* was a "stake" or "brier" which brought great discomfort of body and mind. Not even thrice-repeated prayer could remove it. It was one of those perpetual annoyances with a very definitely chronic character. It was apparently a protracted handicap of the first order for one who had difficult tasks to perform. It seemed to buffet him about and served as a subtle emissary of Satan to discourage him in his God-given mission as a world-evangelist. Let us examine now the reaction to such a prolonged period of suffering. We can visualize the Apostle stretched upon his thin sleeping-mat trying unsuccessfully to gain some much needed rest for arduous duties on the morrow. Prayer has failed and therefore everything has failed. But, as all of us do occasionally, he tries to reflect and out of the nowhere a voice softly speaks to him. This beautiful voice conveys the answer to his otherwise unanswered prayer. It can be none other than the Lord speaking to the deep places of his soul, "My grace is sufficient for thee, for my strength is made perfect in weakness." Two sublime thoughts are conveyed that are obvious so far as language is concerned, namely, the sufficiency of God's power in the straits of human needs and, the more difficult thought by far, progress in divine things through suffering.

These matters are easy to teach and to preach but far more difficult to weave into the texture of Christian experience. Can the church move forward except through the framework which we have fashioned for church extension? If we can only raise sufficient funds; if we can only send out enough missionaries; if we can only

erect enough chapels; if we can only gain enough converts and swell our church rolls equivalent to certain percentages of population growth, the Kingdom will come, and it will. But what place have we accorded to suffering? In the world ye shall have (*thlipsis*) "pressure," or "affliction" or "tribulation." This was the hope held out along with the promise, "But be of good cheer I have overcome the world." We are immediately constrained to inquire, "Well, how did our Lord overcome the world?" Was it not by His anguish and affliction as well as by His proclamation of the truth of which this was a part? To human eye and estimation there could have been no greater failure than the cross. And yet, the cross, we are delighted to proclaim today, had not only terrestrial but even cosmic significance. It seems as if the travail of the Son of God will some day finally emancipate the universe from its sorrows and its bondage.

The Apostle's mood at this point begins to move toward one of exaltation and triumph. He goes farther than most of our modern saints have travelled. He gets up from his thin sleeping-mat now, too excited for slumber. A great victory has been won and a new day has dawned in his spiritual biography. Listen to his exultant words as the significance of the revelation dawns upon him. Weymouth's translation is a fair paraphrase, "Most gladly therefore will I boast of my infirmities rather than complain of them—in order that Christ's power may overshadow me. In fact, I take pleasure in infirmities, in the bearing of insults, in distress, in persecutions, in grievous difficulties—for Christ's sake; for when I am weak, then am I strong." The futilities of life, the embarassments, the misunderstandings, "the tight spots," the grievous wrongs will now be no longer the liabilities but the assets of a new type of ministry. Christ will be magnified by frustration as well as by fruition and even by so-called failures perhaps more than by apparent successes. What a far cry from the removal of the thorn to such a splendid vista as this!! Come what may now, of suffering, either physical or mental or spiritual, the power of Christ will be magnified through him, and therein can he rejoice."

III. The Mood of Service

Just as Paul had a mood of teaching and a mood of suffering so did he have a mood of service. One might even dare to call it a philosophy of service. It is interesting to witness the prodigious labors of a first century minister when travel and communications of all sorts were pitched at a very slow tempo. With all of these apparent handicaps, by pastorates never lasting over three and a half years, travelling by slow sailing vessels and even walking much of the time, Paul accomplished nevertheless a stupendous work that any modern missionary might well envy. Let us look for his secret among certain disclosures of the inner workings of his spirit. These were the deep springs of his vitality and perhaps are at least partial explanations of his phenomenal success. This is not aimed to discredit methods, for Paul followed a fairly well-defined course of missionary policies which we do not have time to discuss in this brief paper. His mood or temper of spirit is our chief concern at this point. Let us look at what he says in First Corinthians 15:10 (Moffatt's translation): "But by God's grace I am what I am. The grace He showed me did not go for nothing; no, I have done far more work than all of them—though it was not I but God's grace at my side."

G. G. Findlay takes the position that Paul's claim is a large one, declaring that "by his single labors Paul had extended the kingdom of Christ over a region wider than all the Twelve had traversed up to this date." Lest we should think that he was guilty of carnal boasting Paul is quick to add the amendment, "Yet not I, but the grace of God which was with me." Grace had saved him and it was grace which enabled him to work with almost superhuman strength. I think it was Beethoven who said that in the midst of his great compositions he had the conviction that he was simply an instrument being moved upon and guided by some higher power, his thoughts being the expression of someone else and not his own. This was very much Paul's mood. "Grace" (*charis*) was to him not only the loving mercy which had been extended to him in salvation but, it seems, the very essence of the Spirit's

operation enabling him to herald the gospel up and down the Roman empire with tireless zeal and with unparalleled success.

We have already referred to Colossians 1:29, where the same thought comes to the fore when Paul declares, "According to His energy which energized in me mightily." Paul seems to be able to tap the subconscious realms of the Spirit and to draw daily upon the inexhaustible springs of His wondrous power. No task seems to be left undone and no work is done poorly. His prayer life is comparable to his apostolic labors. In 2 Corinthians 10:3-5 he declares, "For though we walk in the flesh we do not war after the flesh. For the weapons of our warfare are not carnal, but mighty through God to the pulling down of strongholds; casting down imaginations, and every high thing that exalteth itself against the knowledge of God."

Harry Emerson Fosdick in his book, *On Being a Real Person,* says, "In powerful personality on its deeper levels man's spirit does not seem like a self-contained landlocked pool, but like a bay, open to the tides. In hours of receptivity man's reserves can be renewed. His spiritual power is not self-generated by forceful strokes of his volition but is welcomed and assimilated; and the consciousness that just as the scientist does not create cosmic energy but liberates, concentrates and uses it, so man's personality as a whole can release power from unfailing reservoirs, brings confidence, stability and courage." As William Janes put it: "We have in the fact that the conscious person is continuous with a wider self through which saving experiences come, a positive content of religious experience which, it seems to me, is literally and objectively true as far as it goes.—We and God have business with each other; and in opening ourselves to His influence our deepest destiny is fulfilled." Both James and Fosdick glimpse dimly what Paul sensed profoundly of the divine inner working of the grace of God.

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ENCYCLOPEDIA OF RELIGION. *Edited by Vergilius Ferm.* Philosophical Library, New York. 844 pages. $10.00. This one-volume Encyclopedia is designed to serve as a convenient "desk-size ready reference work" in the vast field of religion. The potential value of such a tool for the minister is beyond question, as is the fact that no other up-to-date work of this kind exists. It is a tribute to the editor and his associates that there is achieved a remarkably high degree of actual value.

The method by which the Encyclopedia was assembled is the best imaginable. The editor has called upon the services of a large number of specialists, one hundred and ninety in all, whose articles are tied together with a practical and reasonably extended system of cross-references. No single view, then, dominates the work, but rather here one will find conservative and liberal scholar alike, Protestant, Roman Catholic and Jew. Many fields of religious learning are also represented with articles by Biblical scholars, Church historians, sociologists, philosophers, theologians and psychologists.

A careful and prolonged study of the Enclclopedia will doubtless bring to light omissions which will puzzle the student. Standards of selection seem to have been established and then occasionally forgotten. Again, several bibliographies appended to articles appear to be weighted on one side or the other of a controversial point. One other criticism should be mentioned—that of a poor format, but this will probably be improved in another edition. These faults should not be stressed to the exclusion of commendation both for the purpose of the work and for the general accomplishment of that purpose. While it cannot be the only reference used, for the minister it will often serve as a convenient substitute for the more detailed encyclopedias.

BALMER H. KELLY,
Union Theological Seminary, Richmond, Va.

THE RIVER JORDAN. *By Nelson Glueck.* Westminster Press, Philadelphia. 268 pages. $3.50. A contribution to the popular understanding of the historical geography of Palestine and the Bible by one as well qualified as any living man to make it. Dr. Glueck needs no introduction to any one who has at all followed reports of archæological research through the past decade. Director of the American School of Oriental Research in Jerusalem, excavator of Solomon's seaport and copper refinery at Ezion-geber, he is perhaps best known for his epoch-making archæological survey of antiquity sites through the entire length of the land east of the Jordan. He is, without serious question, the world's leading authority on the archæology of Transjordania.

The present volume is not a technical treatise. It is a description of the Jordan river from its source underneath towering Hermon until it loses itself in the Dead Sea, including also within the compass of its description those areas which spill their waters directly into that sea as well as those areas drained by the many tributaries of the Jordan. It is a fascinating book. Few men of such scholarly training and habits can so write to the level of the ordinary reader. The book exhibits sound scholarship, of course. But it also possesses descriptive powers that at times border on the brilliant, a wealth of anecdote and personal detail to make the story come alive, together with a rare sympathy for the subject—an unusual combination indeed. One senses in the author a love for Bible lands and people both of long ago and of today such that one is himself carried along into the tents of the Arabs—or are they really the tents of the Patriarchs instead? In Dr. Glueck's pages the difference between now and the far distant then seems to fade.

Add to all other merits a lavish collection of illustrations (there are 114 of them) which are of truly superlative quality. The book is almost worth the price for these alone. If you love the Bible lands, or are fond of the study of geography generally, you will want to get this one. With the illustrations and its attractive appearance, it would make a tasteful gift.

JOHN BRIGHT,
Union Theological Seminary, Richmond, Va.

THE SERVANT AND THE DOVE. *By Frank E. Gaebelein.* Our Hope Press, New York. 150 pages. $2.00. The title is a translation of the names of the prophets Obadiah and Jonah. After brief touches of introduction and easy dismissal of critical questions, the book proceeds with detailed comment upon the text of the prophets. The underlying assumptions are those of the Scofield Reference Bible. There is value in the author's exhortation to all men to be humble under the hand of God and to be obedient to His will. The book is marred by questionable incidents, exegesis, allegory and typology. To cite a few examples must suffice. Is Lucifer, in Isaiah 14:12,

Satan? The context, both preceding and following, indicates that he was a man, the king of Babylon. In speaking of Jonah's going "down to Joppa," does the Holy Spirit signify moral declension? One normally goes down from an elevated inland to a seaport. Was James Bartley swallowed by a whale in February, 1891, and, after twenty-four hours, rescued alive from the creature's stomach? This story is well known. It has been traced to its source, and seems, as regards veracity, to be properly classed with such fiction as Lucian's *True History*.

The age in which we live is crying aloud that men should search the Scriptures, rather than the traditions, for the mind of the Spirit and the whole counsel of God.

E. D. Kerr,
Columbia Theological Seminary, Decatur, Ga.

The Infallible Word. *By the members of the Faculty of Westminster Theological Seminary.* The Presbyterian Guardian Publishing Company, Philadelphia. 300 pages. $2.50. When Princeton Seminary was reorganized in 1929, the great Fundamentalist leader, J. G. Machen, led a group of conservative scholars in the establishment of a Fundamentalist seminary in Philadelphia. This book represents a joint statement of their faith in regard to the Bible. In the opening chapter John Murray discusses "the attestation of Scripture." This is followed by a chapter on the authorship of the Old Testament by Edward J. Young and another on that of the New Testament by N. B. Stonehouse. John A. Skilton contributes a historical and interpretative discussion of the transmission of Scripture and Paul Woolley writes with interest and remarkable freedom of its relevancy. R. B. Kuiper defends the "Scripture sola principle" as the basis of Reformed preaching. The final chapter, entitled, "Nature and Scripture," is a none too successful effort by Cornelius van Til to distinguish a Reformed doctrine of general revelation.

The significance of the book lies in the first three chapters, where the real problem of Scriptural authority is attacked. The ineviable duplication in them serves only to heighten the point for point agreement between the three writers. Their argument, in a word, is as follows: The doctrine of Scripture must be based on Scripture's witness to itself. According to this witness, as seen preëminently in the attitude of Jesus, the Scripture is the authoritative word of God. As such it must be verbally inspired (though not mechanically dictated). There is, of course, nothing new in this argument. Noteworthy, however, is the readiness of these writers to rest the case on this bases alone without the inclusion of other rational proofs for inerrancy to which older conservatives like B. B. Warfield had recourse. The doctrine of verbal inspiration is thus seen in its true light as the presupposition rather than the conclusion of arguments about the Scripture.

Some of these authors make concessions the full implications of which are hard to reconcile with their basic postulate, as, for instance, Murray's acknowledgment that certain apparent discrepancies in Scripture cannot be explained (p. 6) and Woolley's statement that previously existing materials incorporated into the Biblical text cannot be regarded as inspired in the full sense (p. 201). Such positions indicate at least that they are abreast of current thought and alive to the problems they face. There are, moreover, many evidences of alert and careful scholarship. All in all, this reviewer knows of no more authentic and convincing presentation of the Fundamentalist position.

JOHN NEWTON THOMAS,
Union Theological Seminary, Richmond, Va.

CALVINISM. *By Arthur Dakin.* The Westminster Press, Philadelphia. 228 pages. $2.75. The renascent interest in the Reformation, and particularly in Calvin, should gain fresh impetus from the publication in America of this book, which first appeared in Britain in 1940. The fact that the author is an English Baptist, President of the Bristol Baptist College, is an interesting commentary on the extent to which John Calvin has pressed to the forefront of theological thought in the past two decades.

The first of the three parts into which the book is divided is a brief statement of Calvin's theology—a condensation of the four books of the *Institutes* into 102 pages. In the process much of the verve of the original is lost and many of its great issues inevitably receive only the most cursory treatment. Within these limitations, however, the author achieves a remarkably accurate and balanced portrayal of the system.

Part Two treats Calvinism as an ecclesiastical system, including a description of Calvin's own organization in Geneva and the resultant spread of Presbyterianism in Europe and America.

Part Three isolates for special treatment certain important aspects of Calvinism: his view of Scripture, his principle of authority, the Calvinistic way of life, Calvinism and the social order, the relation of Church and State and the revived interest in Calvinism. Dakin's appreciation of Calvinism waxes as he moves toward the end of the book, reaching the climax in his discussion of Calvin's ethics: "While Lutheranism tolerates the world, Calvin sent out his followers to master it" (p. 199).

The volume is a handbook of Calvinism, with both the limitations and the values of a handbook. It is limited not only by its lack of deep penetration into Calvin's own mind at certain points, particularly in Part I, but also by its rather rigid exclusion of Calvin's original historical context as well as the *Zeitgeist* of the present. As a result of this exclusion Calvin is sometimes given sole credit for ideas which should be shared by others, (for instance, the doctrine of the testimony of the Holy Spirit), and the relevancy of Calvinism to the present situation is only hinted at.

But the values of the book greatly outweigh its limitations. For one

thing, it is in non-technical language, easily readable by an intelligent layman yet challenging to those ministers who have not read Calvin himself. Again, it is inclusive: Calvinism is seen full-orbed as an ecclesiastical structure and a dynamic ethic and not merely as a recondite theology. The disputed five points assume their proper role as the flying buttresses rather than the sustaining columns of Calvin's doctrinal structure. Finally, the book is a happy blending of appreciation and constructive criticism of one who has been the object both of too many prejudiced encomiums and equally prejudiced diatribes.

JOHN NEWTON THOMAS.

THE NEW MODERNISM. *By Cornelius Van Til.* The Presbyterian and Reformed Publishing Company, Philadelphia. 384 pages. $3.75. The theological world has been waiting for a book that would approach the dialectical theology through its epistemological presuppositions. The insistence of the dialectical thinkers, especially Barth, that they were not interested in epistemology has been taken seriously by many interpreters who have thereby been thrown off the most rewarding trail into the intricacies of the theology of Crisis. Van Til has now taken that trail in what this reviewer, with some reservations, is disposed to regard as the profoundest critique of the dialectical theology that has yet appeared.

"All the doctrines of the Theology of Crisis," he argues, "must be seen through the spectables of the *Critique of Pure Reason*" (p. 366). This is an over-statement, but one in which the truth far outweighs the exaggeration. Accordingly Van Til proceeds to an analysis of Kant's epistemology in which he concludes that the latter's phenomenalism is "immediately and directly destructive of Christian theism" (p. 26) inasmuch as Kant admits "no reality of any sort in either the subjective or the objective direction beyond the process of meeting of subject and object" (p. 27). This is an unwarrantably idealistic interpretation of Kant which we are constrained to believe has been read into him by our "frankly polemical" author. (There is no reference to any specific statement in nor quotation from Kant's *Critique* in the entire section dealing with it.) Van Til then traces the Critical Motif through the dialecticism of Hegel and Kierkegaard and the existentialism of Heidegger. While the irrationalistic element is progressively emphasized in all these writers, he insists that it is outreached by the rationalistic principle which secures a final unity of the dialectical contradictions by regarding them merely as limiting concepts and not as constitutive of ultimate reality. This unity in every case stems not from God but from the consciousness of autonomous man who "is and wants to be a law unto himself." Thus this philosophical development is from beginning to end as subjectivist as theological modernism.

The remainder of the volume is devoted to showing how Barth and Brunner were nurtured in this philosophical tradition and how they have carried it with no essential modification into every one of their theological

doctrines. "With Criticism in general, Barth wants to be anti-metaphysical, but with Criticism, too, he holds in reality to a definite theory of being. The theory of being to which he is committed is still very similar to that of Heidegger and the modern pragmatic philosophers in general, namely, that of the ultimacy of self-existent, brute factual change. He defends this theory of reality by means of his conception of a Rationality that is all-inclusive because wholly formal. And back of all lies the assumption of the autonomous man" (pp. 220-221). Brunner's position is no more satisfactory. "Brunner's theology, then, is a theology of the Word without the Word, a theology of revelation without revelation, a theology of creation without creation, a theology of sin without sin and a theology of Christ without the Christ" (p. 267).

Van Til thus concludes that Barth and Brunner are as modernistic as the rationalistic theologians they oppose. Theirs is indeed "the new modernism" and their real enemy not Schleiermacher's and Ritschl's liberal theology but Orthodoxy, with its belief in a transcendent God, creation, revelation, sin and grace.

But just as Van Til misinterpreted Kant so he has misinterpreted Barth and Brunner. It will take stronger evidence than he has offered to prove that they have denied a transcendent God and a true revelation. None the less they have certainly laid themselves open to this interpretation by their dialecticism.

The world still awaits the right book on the epistemology of the Theologians of Crisis. It will show their great dependence on Kant and other philosophers but leave them with a dialectic which is still "open" and thus still hospitable to the Christian idea of a transcendent, self-revealing God. In the meantime no one seriously interested in the dialectical theology can afford to neglect Van Til's interpretation.

JOHN NEWTON THOMAS.

THE CHRISTIAN ANSWER. *H. P. Van Dusen, Editor.* Charles Scribner's Sons, New York. 195 pages. $2.50. For ten years, as the editor explains in his introduction, some twenty-five men and women, most of them well-known professors of religion in seminaries or universities, have met twice a year for the exchange of theological ideas. This volume is the product of that discussion. Five essays by as many members of the group are here brought together after searching criticism by the group as a whole.

In the opening chapter Paul Tillich analyzes our present predicament, showing the disintegration of bourgeois society as revealed in the cultural, economic, political and intellectual spheres. This is followed with a chapter by Theodore M. Greene in which he argues on philosophical grounds for the supremacy of Christian theism over the widely prevalent naturalism and humanism of our day. Against this background George Thomas delineates boldly the "central Christian affirmations." Edwin E.

Aubrey then shows the relevance of these affirmations to the contemporary social scene, and John Knox concludes with a convincing application of them in our personal life.

Any appraisal of the book must take account of the fact that it is a Christian *apologia* addressed primarily to "thoughtful men and women who stand somewhat outside the Christian tradition, and yet who are moved by the events of our time to enquire whether the Christian faith may not hold truth and power which they have neglected and of which they and their world stand in need." This book will be—indeed has already been—criticized by Fundamentalists as a betrayal of the central verities and by Liberals as an unillumined resurrection of traditional theology. Both criticisms may have some relevance, but the book is far more remarkable for the degree of unanimity it reveals on the part of five liberal thinkers and for the definitely evangelical position they assume. One could hardly expect a dead uniformity either of mood or in theological details. If the "thoughtful men and women" to whom it is addressed will give it a hearing, they will not fail to discover the Christian answer."

JOHN NEWTON THOMAS.

INTRODUCING THE NEW TESTAMENT. *By A. M. Hunter.* The Westminster Press, Philadelphia. 123 pages. $1.00. The author's purpose is to "present the New Testament to the ordinary reader as it appears in the light of modern scholarship." Many may know the author's style and position through his book, *The Message of the New Testament,* which emphasizes the unity of the gospel message running through the New Testament. In this book on Introduction the author gives, first, a brief discussion of the purpose, language, text and canon and general content of the New Testament. This is followed by a consideration of the four Gospels, their relationship and content. The third section of the book deals with the early Church and Paul,—Acts and four of Paul's Epistles (Romans, 1 Corinthians, Philemon and Philippians) being sketched. The fourth section takes up the writings of the other apostolic men, i. e., Hebrews, James, First Peter, First John and Revelation. The book is interestingly written, and we regret that he did not "introduce" all of the New Testament writings.

JAMES E. BEAR,
Union Theological Seminary, Richmond, Va.

JESUS THE MESSIAH. *By William Manson.* The Westminster Press, Philadelphia. 267 pages. $2.75. Within the past decade there has been a marked change in the attitude and, therefore, the results, of New Testament scholarship. For a century or more the attitude was skeptically critical. The objective was to dissect the New Testament documents and to find their inspiration and content due to thought and religion foreign to the Jewish-Christian stream. Many advocates of Form-criticism carried this to an extreme, coming to the conclusion that the New Testament was the

product of the early Church which was largely molded by the thought of its time, and that we know practically nothing of the life and teaching of the historic Jesus. Now the tide has changed and book after book comes from the pens of New Testament scholars who in these matters of criticism where absolute proof is impossible choose to accept rather than reject the tradition and to argue for its acceptance. The trend today is to emphasize the unique elements in Christianity, to show that the New Testament ideas are based on the Old, and that the distinctive Christian contribution is due to Jesus himself. Our present volume is a noteworthy contribution in this field from an outstanding scholar. Its subtitle is: "The Synoptic tradition of the revelation of God in Christ: with special reference to Form-criticism." The author tests the "findings" of form-criticism as presented chiefly by Dr. Bultmann to see if the latter's skepticism is tenable. He does not find it so. Examining the Synoptic tradition he finds it possible and reasonable to hold that the religious ideas have their root in the Old Testament, not in pagan thought. He argues that the distinctively Christian contributions go back to the mind and teaching of Jesus, in whom we find the revelation of God. This is not a book for popular reading, but it will richly repay all who have some knowledge of recent Synoptic criticism and especially those who desire light on the bearing of Form-criticism on the trustworthiness of the New Testament.

JAMES E. BEAR.

THE IDEA OF CHRIST IN THE GOSPELS. *By George Santayana.* Charles Scribner's Sons, New York. 266 pages. $2.75. Because it is an attractive presentation of a popular philosophical conception of Christianity, this is an important book. Its key is found in the author's statement (p. 104): "I am not attempting to reconstruct a Life of Jesus. I am only studying the idea of Christ in the Gospels. And in that idea, beneath the legendary figure of Jesus on earth, there is undoubtedly a theological and mystical figure of Christ the son of God, the eternal Word of the Father, and the *inner fountain* of salvation within the soul of the mystic." The author makes it clear (pp. 17, 18) that what he has in mind is not the mystery of the God-man, "a divine power at work in the hearts of men," but "the mystery of God-in-man," which is a very different thing indeed. The second is a philosophic idea; the first is a concrete personality, redemptive in history. Santayana is attracted to the Gospels, but in his study of the Christ idea it is not the New Testament to which he owes guidance but Spinoza and Hegel.

With the philosophy of Christianity, with its general ideas, he is altogether sympathetic. While the first part of the book, which deals with the Gospels, is interesting even when irritating, it is in the second part, in his study of "ulterior considerations," that he often quickens the thinking of the Christian believer. Here he comes close at times to the language of Christian theology, although he never means quite the same thing by any of his words. The major weakness of the book comes from the fact that

while Santayana may be a wise philosopher and a sympathetic humanist he has little sense of history. Intellectually he is a Greek, afraid of history and of the concrete. Thus his mind is closed to the supreme revelation of God, one part of which is contained in the Hebrew conception of history as dynamic. Probably the most important question for Christianity today, from the standpoint of philosophy, is that of the meaning of history. The power of Christianity is that it is rooted in history and grounded upon concrete, personal relationships. This may seem to the philosopher its weakness, since it does not consist of a few great abstract ideas apparent to all thoughtful men: it is really its strength, because the concrete revelation of God in history in Jesus Christ carries a power, emotional and moral, that can never be generated by abstractions.

In short, it would be difficult to conceive of anything that would be more dangerous for Christianity than for such a conception as that of this book to win its way.

J. J. Murray,
Lexington, Va.

The Human Life of Jesus. *By John Erskine.* William Morrow and Company, New York. 248 pages. $3.00. This is a refreshing book about the life of Jesus. The author is not a professional religionist. He, therefore, writes with a tone and a style that are different from most religious writing. He is familiar with debated questions and handles problems with a fairmindedness and control which are admirable. He draws heavily on historic backgrounds and illustrates profusely from the apocryphal and legendary materials which grew up in the early Christian centuries. He also makes apt use of well-chosen quotations from the Gospels.

The theology which underlies the book is elusive. It is difficult often to know what content the author pours into his terms. The incarnation is the central truth of Christianity to him. But was the incarnation of God in Jesus different from that of the divine in other men only in degree, or in kind? Christ was resurrected, but was there a unique actuality about this or was His spirit merely living on in the memories and devotion and service of the disciples? It is difficult to tell where the author stands on such questions.

There are one or two errors in fact (Simon's wife had the fever, instead of Simon's wife's mother) and some questionable explanations of events (at the Transfiguration the disciples were "thrown by the experience into a sort of hallucination." But do three men see the same hallucination at once), but on the whole the book is most stimulating and rewarding. A careful reading will cast new light on many incidents in the earthly life of our Lord.

Donald G. Miller,
Union Theological Seminary, Richmond, Va.

CHRISTIANITY ACCORDING TO ST. JOHN. *By W. F. Howard.* The Westminster Press, Philadelphia. 226 pages. $2.75. This is a book on the theology of the Fourth Gospel by one who is perhaps Britain's outstanding authority on Johannine questions. It is a sequel to the author's *The Fourth Gospel in Recent Criticism and Interpretation,* which is the most thorough treatment of the problems of Johannine introduction to appear in English in recent years. The book begins with a chapter on "Johannine Christianity," in which the characteristic features which distinguish the Fourth Gospel's presentation of Christian truth are noted. But along with these distinguishing marks there is a fundamental kinship to the rest of the New Testament writings. "Johannine Christianity is but one aspect of the common Christianity of the primitive Church. Its teaching is the most highly developed in the New Testament, but behind all the theological interpretation we can discern the outline of the apostolic preaching and beneath the whole structure of faith we can trace the foundations of the evangelic history of Jesus of Nazareth." Then follow chapters on "The Logos," "Father, Son and Holy Spirit," "Man, Sin, and Salvation," "Eschatology and Mysticism," "Church, Ministry and Sacraments," "Faith, Knowledge and Love," and "The Way, The Truth, and The Life." In each of these, thorough treatment is given of the theological questions involved. The author incorporates abundant references to the most recent scholarship relating to these questions but adds the results of his own mature thought.

Some of the outstanding conclusions suggest a movement away from the presuppositions of much earlier criticism of the Fourth Gospel toward a saner and more balanced viewpoint. Great stress is laid on the essentially Jewish character both of the thought and language of the Gospel. It is not an adaptation of a few historic reminiscences to modes of thought drawn from the mystery religions or Gnosticism or the Hermetic writings. The kinship of the Johannine theology to the theology of the rest of the New Testament is more basic than its distinctness from it. "It is a living unity for which we are feeling, in place of the older atomistic theology attributed to the writers of the several books of the New Testatment." It is pointed out also that some of the conceptions of the Gospel which seem offensive to the modern mind are, when understood in the light of the historic situations out of which they came, just what would be expected.

The excellences of the book are manifold. It is scholarly. It gives abundant references to a wide range of literature. It manifests remarkable balance, sensing the fuundamental kinship of ideas which at first glance seem to be contradictory. It is fair to opposing views. It gives additional notes on several difficult questions. It has four indices, listing the subjects dealt with, the Greek words discussed, the Hebrew and Aramaic words referred to, and all the references to Scripture, early Christian writings and other early works quoted in the book. This is one of the most significant works on Johannine theology which has appeared for a long time.

DONALD G. MILLER.

THE SPIRITUAL GOSPEL. *By W. A. Smart.* Abingdon-Cokesbury Press, Nashville and New York. 134 pages. $1.00. This book gives in very readable style an interpretation of the Fourth Gospel from the standpoint of liberal criticism. The term "spiritual" in the title means "allegorical." The author of the Fourth Gospel was not interested in historic facts but in drawing allegorical inferences which suggest spiritual truths. His work was an almost purely Hellenistic interpretation of the gospel—the last stage in a process of development from the Synoptic Gospels which were purely Jewish, through St. Paul, who was half Jewish and half Hellenistic, to an almost complete emancipation from Jewish elements resulting in the adaptation of the gospel to the canons of Greek thought (in spite of the fact that W. F. Howard's recent work on the theology of the Fourth Gospel concludes that "the Johannine writings are essentially Jewish in their background and texture of thought"). The claims of Jesus in the Gospel were never made by Him—for that would make Him an unlovely braggart!—but were only John's claims for Him. The divine character of Jesus is so "played up" that "all those things suggesting human experience and limitation are omitted or modified" (the author seems to have forgotten that it is in the Fourth Gospel that Jesus wept; that it is in this Gospel that Jesus was "wearied with His journey"; that it is in this Gospel that Jesus "heard" that they had cast the blind man out of the temple and hunted him up; that it is in the Fourth Gospel that Jesus, when He is about to raise Lazarus from the dead, has to inquire, "Where have ye laid him?", etc.).

The book has two fundamental defects: the writer of it fails to balance complementary or paradoxical truths and thus the book contains too many half-truths; and it demonstrates too great a facility in brushing aside, as though they did not exist, evidences in the book which do not fit into the author's preconceptions. It is, therefore, not likely that the book will make any significant or permanent contribution to the Johannine literature.

DONALD G. MILLER.

THE SYNOPTIC GOSPELS. *By Montgomery J. Shroyer.* Abingdon-Cokesbury Press, Nashville and New York. 160 pages. No price given. This is one volume in a series of eight which have been published under the general title, "A Guide for Bible Readers." The series is edited by Harris Franklin Rall and each volume is written by an outstanding Methodist scholar. The series is designed not as a commentary but as a guide in reading the Bible. This volume gives one hundred readings from the Synoptic Gospels with accompanying comments and stimulating questions for thoughtful meditation. References are given throughout to the Abingdon Commentary, with occasional mention of other works, on questions of introduction. The book, written in language that a layman would appreciate, continually seeks to apply the truth of the Bible to life today. Those desiring to increase their knowledge of the Bible will find helpful guidance here.

DONALD G. MILLER.

JESUS AND OUR HUMAN PROBLEMS. *By Robert E. Speer.* Fleming H. Revell Company, New York. 194 pages. $2.50. The deepest problems of human life are ageless and rooted in the nature of God and man. It is with these problems that Dr. Speer deals. Few men of our time are so well equipped to discuss them. He finds the answer to them all in Christ and His teachings. Out of the wealth of his knowledge of the Scriptures and a deep spiritual experience, coupled with an unfaltering faith and keen insights, he interprets the mind of Christ as revealed in the New Testament and the thoughts of the saints. Following a study of The Consciousness of Christ as the Son of God, there are six chapters dealing with The Good News of the Son of God—about God, about Man, about Human Society, about Prayer, about Sin and Suffering, about the Life Beyond. Packed with pertinent quotations from the Gospels and epistles, and with countless references to Scripture texts, illumined with scores of passages from the Christian poets and thinkers and interwoven wtih the cogent reasoning of one of the great minds of our day, these studies are valuable for devotional reading and provide a rich mine of material for the teaching preacher.

HENRY WADE DUBOSE,
Assembly's Training School, Richmond, Va.

CHRIST AND MAN'S DILEMMA. *By George A. Buttrick.* Abingdon-Cokesbury Press, Nashville and New York. 224 pages. $2.00. Here is one good thing which resulted from the atomic bomb! In his foreword the author says, "When the atomic bomb fell, I began to write, and wrote for thirty days at the rate of almost two thousand words a day until the book was finished." Of course, the ideas and thoughts had long been germinating in Dr. Buttrick's mind and heart, and portions of the volume had been delivered as lectures at Union Theological Seminary, New York, and at Northwestern University. Like his other writings, these chapters come out of travail of soul and anguish of heart and mind and nothing is written lightly or thoughtlessly. The theme is not new and the answers given are very old, but the production is that of a modern thinker deeply hurt by world events and keenly alive to the problems of our own day.

Man's dilemma is that he is lost and cannot save himself. After describing this dilemma, the author shows in the next three chapters on Christ and Our Ignorance, Christ and Our Wickedness, and Christ and Our Mortality how Christ meets man's personal needs. Succeeding chapters on Christ and Business, Christ and Education and Christ and the Machine describe pressing and acute social problems and endeavor to point out the solutions which may be reached through following the teachings of Jesus. Advocates of weekday Bible schools will find strong support and stimulating material in the section on Christ and Education, in which the author writes: "By our silence in secular education we have indoctrinated children to believe that God does not exist and that Jesus Christ does not matter. . . .

The day school's present thirty hours of silence about God and Christ makes the one hour of church school seem an unreality."

Man's response to Christ is through faith and through action. The whole theme of Dr. Buttrick's book might be stated in Browning's lines,

> "I say the acknowledgment of God in Christ,
> Accepted by thy reason, solves for thee
> All questions in the earth and out of it."

Recommended.

JOHN A. MACLEAN,
Richmond, Va.

TRIALS OF GREAT MEN OF THE BIBLE. *By Clarence A. Macartney.* The Abingdon-Cokesbury Press, Nashville and New York. 150 pages. $1.50. Dr. Macartney has specialized in biographical sermons, and does it well. Here are fifteen messages on well known characters of the Bible, dealing especially with their various types of trials. The author explains that he uses the word "trial" in its broad and scriptural meaning, that is, as a test. Sometimes the trial or test to which the men discussed were subjected was in the nature of a temptation to evil, as in the case of Joseph and Judas. Sometimes the trial was a matter of conscience, as in the case of Daniel. Often the trial was something painful and hard which tested the faith of those who were tried, as with Abraham, Ezekiel and Job. These sermons are simple and popular and helpful.

JOHN A. MACLEAN.

CHRISTIANITY RIGHTLY SO CALLED. *By Samuel G. Craig.* Presbyterian and Reformed Publishing Company, Philadelphia. 270 pages. $2.00. The value of this book is in its clear-cut definitions. Not everyone who calls himself Christian is a Christian. Neither is every creed Christianity that calls itself Christianity. The author, the editor of Christianity Today and the pastor of the North Presbyterian Church of Pittsburgh, begins by pointing out the crying need of a general understanding of what Christianity really is. He says that men of equal ability and sincerity come to no agreement because they have radically different conceptions of what Christianity is. Affirming that the question, "What is Christianity?", is an historical question, and must be answered by considering both its New Testament presentation and its manifestation in history, he gives this definition, "Christianity is that ethical religion that had its origin and that has its continuance in Jesus Christ, conceived as God-made; more particularly it is that redemptive religion that offers salvation from the guilt and corruption of sin through the atoning death of Jesus Christ and the regenerating and sanctifying influence of the Holy Spirit." The heart of the book is in this definition, but there are fine chapters on Christianity and the Supernatural, Objective and Subjec-

tive Christianity, Christianity and Conduct, Christianity and the Bible, etc. The book is an able presentation and defense of the conservatism position and is well worth reading.

ROBERT A. LAPSLEY, JR.,
Roanoke, Va.

THE FAITH OF A PROTESTANT. *By W. Burnet Easton, Jr.* The Macmillan Company, New York. 76 pages. $1.50. Protestantism is thinking through its position again. The aggressiveness of the Roman Catholic Church is one reason for this. Another reason is the multiplied sectarian movements and some rather blatant voices of certain groups whose leaders seek publicity and power by attacking the leading Protestant churches and especially the Federal Council of Churches of Christ in America. Protestantism must contend against foes within and foes without. The powerful instrument of our faith has always been thought which turns on the light of truth. This particular book was written by a young teacher and Director of Religion at Massachusetts State College. He belongs to a liberal school and writes with the young student in mind trained in the liberal tradition. A certain note of authority is missing because there is too much creaking of the machinery of the critical procedure with the Scriptures. Of course, one likes this when he calls attention to the doubt of the validity of Matthew 16:18-19, upon which the Roman Catholics build their church. It is not so good when we look for our supreme authority in the Bible. But this writer comes forth after the critical method has done its utmost with an affirmative faith in Jesus the Christ, "the divine revelation of God, the Incarnation of God and the Second Person of the Trinity . . . God Raised Our Lord from the dead." The motive of social action, he holds, is the fact of God as revealed in Jesus Christ, whereby the most important task is to make ourselves acceptable unto God. "The motive is to fulfill the demands of God . . . We know that God does not ask us to be worldly successes but only to be obedient unto death if necessary, and to trust Him for the results." The little volume is a good example of how a thoughtful liberal approaches the central verities of our faith and commits himself to them.

JAMES W. JACKSON,
Columbia, S. C.

EDIFYING DISCOURSES, Volume II, 87 pages, and volume III, 139 pages, in a Series of Four Volumes. *By Soren Kierkegaard,* translated from the Danish by David F. Swenson and Lillian Marvin Swenson. Augsburg Publishing House, Minneapolis. These volumes are devotional works of Kierkegaard's which belong to the period of his life in which he was exploring the religion of immanence before passing on the study of supernatural and revealed religion. They are little gems of devotional meditations which the reader can pick up and read very much as he would read a beautiful poem. If read in this way they will prove enriching to the de-

votional life and for ministers richly suggestive for their preaching. To the student of the thought of Kierkegaard they form an important part of the literature as a whole. $1.50 a volume.

HOLMES ROLSTON,
Charlotte, N. C.

SCIENCE, LIBERTY AND PEACE. *By Aldous Huxley.* Harper and Brothers, New York. 85 pages. $1.00. This excellent little book of less than a hundred pages consists of two essays by the brilliant English writer whose recent book, *The Perennial Philosophy,* indicates the breadth if not the depth of his scholarship. The subtitle of this volume is "A Thoughtful Analysis of the Individual Today and His Future in the World." It is, and the result of such analysis is a very pessimistic outlook with little suggestion of a way out except some sort of "satyagraha" or non-violent action somewhat on the order of that practiced by Gandhi and his followers, or a sort of Hippocratic oath designed for scientists—"I pledge myself that I will use my knowledge for the good of humanity," etc. The theme of the book is that the evils of centralization cannot be cured except by decentralization—of property, power, production and population. It sounds simple, but when the author gets through you know quite well that it isn't. He states the purpose and outline of the book in these words: "Applied science touches the lives of individuals and societies at many different points . . . and, therefore, the ways in which it has increased the power of the few over the majority are correspondingly many and various. . . . I shall enumerate the more obviously significant of these ways, shall indicate how and by what means applied science has contributed toward the centralization of power in the hands of a small ruling minority, and also how and by what means such tendencies may be resisted and ultimately, perhaps, reversed."

In the few pages of this book Dr. Huxley gives a brilliant diagnosis of the world we are living in, adding further emphasis to the fact that "It is One World or None," but, unfortunately, like so many other brilliant minds, he fails to see that there must be a "change of heart" in the individual before there can be any real change of outlook. He even dismisses the necessity for this, and when he does, the book ceases to be "a thoughtful analysis" that holds out any real promise. But if one reads the book with a religious outlook, he will find it thought-provoking and brilliant and very worthwhile.

JAMES APPLEBY,
Union Theological Seminary, Richmond, Va.

RIVER OF YEARS. An Autobiography *by Joseph Fort Newton.* Lippincott, Philadelphia and New York. 390 pages. $3.00. Rarely has an American minister had so varied a life as Joseph Fort Newton, and seldom has one been able to describe its salient features so interestingly. Dr. New-

ton was born in Texas, the son of a Confederate soldier. He was ordained to the Baptist ministry, graduated from the Southern Baptist Theological Seminary in Louisville and served a small Baptist church, later became an Independent, and from the ministry of The Little Brick Church in Cedar Rapids, Iowa, he was called to the Congregational Church, The City Temple in London, for a ministry that included the greater portion of the First World War. After his return to the United States in 1919 he became an Episcopalian rector and has served churches in both New York and Philadelphia. In the midst of his busy years in the ministry he has written many books, including biographies, sermons, essays, Masonic literature and devotionals, besides editing a whole series of Best Sermons. Of tremendous interest is the soul struggle of the young Texan from his early environment to his present theological position, and of even greater interest is his description of the spiritual let-down which came in London immediately after the close of the First World War. His 1919 quotation from W. L. George is pertinent today, and thereby hangs a greater tragedy: "If the war did not make us love our enemies, it at least taught us to hate our allies." Dr. Newton closes his autobiography with a note of faith and trust, believing, "Soon or late man will live in a frontierless and unfortified world, ruled by moral intelligence, scientific skill, and practical good will. The Christian era lies ahead of us." The entire volume is a thrilling picture of the past forty years seen through the eager, clear, wide-open eyes of a Christian leader who was in the midst of the events which have shaped our age.

CHARLES HADDON NABERS,
Greenville, S. C.

KAGAWA. *By William Axling.* Harper and Brothers, New York. 195 pages. $1.25. When William Axling's biography of Kagawa was published in 1932 it immediately took its place as the authoritative life of the great Japanese Christian leader. The portrait of this unusual figure was well interpreted to the Western world by a American Christian leader who had known him for many years and had seen him working at close hand. Now, after World War II has ended, the original biography is revised and two other chapters are added. One of these chapters carries the life of Kagawa from 1932 to the outbreak of the war and the other deals with Kagawa in the war period. Each of the fourteen chapters is preceded by a selection from Kagawa's writings. The author makes no apology for the conduct and words of Kagawa during the war, for he feels that none is needed. His explanation is more than satisfactory to those who have sat in audiences listening to Kagawa's messages. Axling says: "He is a Christian idealist. He keeps his eyes on the stars. But he keeps his feet on the ground." Axling quotes Kagawa's message to the American people: "Humility and self-examination have returned to Japan. Japan must repent. So must the people of the United States. There can be no Christian brotherhood without repentance on both sides." The publication of this biography within less

than a year after the end of the war is a testimony to the reality of Christian ties which the fires of war cannot burn away. Such a publication is something unique, and not merely unique, but good and inspiring.

CHARLES HADDON NABERS.

A NATION OF NATIONS. *By Louis Adamic.* Harper and Brothers, New York. 399 pages. $3.50. Those who like to think of the United States of America as the melting-pot of diverse nationalities and cultures will find in this volume much to justify their position. The following statement quoted from the book cover may be considered as the author's thesis: "The cultural pattern of the United States is not essentially Anglo-Saxon, although her language is English. Nor is the pattern Anglo-Saxon with a motley addition of 'foreign' darns and patches. The pattern of America," says Mr. Adamic, "is all of a piece, is *American.* It is the blend of cultures from many lands, woven of threads from all corners of the earth. Diversity itself is the American pattern, the very stuff and color of the fabric, and one of the most important sources of our strength." The thirteen chapters describe in a fascinating manner the contributions to American life of representative men and women from as many racial groups. Mr. Adamic has gathered into this volume an immense amount of resource material relating to the intermingling of racial groups in the historical development and present trends of American life. Two distinct characteristics, closely related to each other, are clearly delineated: (1) a forthright democratic society and (2) a society permeated with a practical cosmopolitanism. On page 351 the author states that this is the fourth in a series of volumes and that he plans a fifth volume—companion to the fourth—entitled *Plymouth Rock and Ellis Island,* to be published in 1947 or 1948.

PATRICK H. CARMICHAEL,
Richmond, Va.

AMERICA: THE BACKGROUND OF COLUMBUS. *By Jennings C. Wise.* The Monticello Publishers, Charlottesville, Va. 341 pages. Illustraed with photographs and charts. $5.00. The subtitle of this book is "Being a Survey of the revelations of Science with respect to the Western Hemisphere and its Peoples before its unveiling by Columbus." The publishers' note says: "This, we believe, is the first attempt to penetrate the veil of time with the lance of Mathematics, and to interpret the ancient Scriptures of various peoples with the aid of the Sciences." In the author's own Introduction we read: 'But Popo-ca-ta-petl is not the only American mystery Genesis may be made to explain. It also shows why the Spaniards found the Temple of the Cross standing at Pa-len-que in the realm of Tru-x-illo near Vera Cruz, "the True Cross"; why the prehistoric symbol of the Che-yenne was the "true cross" identical with the *tau* constituting one of the twelve signs of the Zodiac and the *ankh* shown in the hand of the Egyptian god P-tah with which Isis, and Ana, the mother of Mary, were associated before the crucifixion; why a city in the "scorched earth" of A-ra-zo-na and also an island

in Polynesia, bear the name Phoenix." If this is not sufficiently confusing, just read on—read anywhere; and you will wonder if it is English. If you are not confused enough by the reading, take a look at some of the charts, particularly "Plate B; American History in terms of Archæology and Geodesy." Plate B is a "Gnomonic Projection of North America showing the geodetic relations between the pre-historic shrines and the civilizations of Asia, Polynesia and Europe. The two concentric circles have as their radii the basal measurements in degrees of the great pyramidal truncated mound at Cahokia, about 6 miles S. E. of St. Louis, and known as *Monk's mount.*" The author promises two further books, *The Mystery of Columbus* wherein it will be demonstrated with much new material that Columbus was the agent of hidden principles whose purpose was of a polito-religious nature; and *The Epic of Virginia,* where it will be demonstrated that the Republic of the United States of American was in fact the culmination of an ancient scheme. I cannot understand very much; and I cannot see any significance to the parts which I do understand.

CHARLES HADDON NABERS.

RELIGION IN AMERICA. *By Willard L. Sperry.* The Macmillan Company, New York; The University Press, Cambridge, England. 318 pages. $2.50. The Dean of the Harvard Divinity School wrote this volume in response to an invitation from The Cambridge University Press in England as the first of a series which is being published there to interpret certain American institutions to the English public. It is partly history, an account of "how things came to be as they are" religiously in the America of today, partly a description of the religious situation here in its complexity and prodigal variety, but chiefly an interpretation of the role which America has played and is now playing in American life. The writer recognizes that any such interpretation must be colored somewhat by his own particular vantage ground. He reminds us that it was written primarily for an English audience rather than an American one. But the very fact that it was written to explain the American religious situation to an audience overseas makes it uniquely valuable for home consumption. For the author is forced to examine aspects of our religious life that we are too much inclined to take for granted; and in explaining how religion here came to be different from what it is in the Mother-land he enables us to see ourselves in a new role.

There are a number of minor inaccuracies. Dr. Sperry does not, for example, describe accurately the rise of the Presbyterian Church in the United States. And he does not seem to know that there is one Southern church—again, our own—which has more ministers with college and Seminary degrees than most Northern denominations, including his own Congregational Church. But he has done an excellent job and his book should be widely read by Americans, as well as by the British.

ERNEST TRICE THOMPSON,
Union Theological Seminary, Richmond, Va.

ALL THESE PEOPLE, The Nation's Human Resources in the South. *By Rupert B. Vance in collaboration with Nadia Danilevsky.* The University of North Carolina Press, Chapel Hill, N. C. 503 pages. $5.00. In 1932, Rupert B. Vance, then Research Associate of the Institute for Research in Social Science in the University of North Carolina, wrote his *Human Geography of the South,* the most adequate study until then made of the geographical resources of the South in their relation to human welfare. Now Dr. Vance has written a second monumental work which supplements and completes the first, a detailed and careful study of the human resources of the South (more particularly the Southeast) in comparison with the human resources of the other sections (or regions) of the nation.

Quite deliberately in the subtitle the author refers to the "Nation's Human Resources in the South." He believes, and surely all of us will agree, that the nation has no more valuable resource than its people, and the South has the highest birthrate in the United States (it is rightly called the seedplot of the nation), and yet the least on which to feed and educate and maintain the health of its population. For example, the South spends less than half as much for the average public school student's education as the rest of the nation, and its children are the poorest educated in the country. It has fewer doctors, fewer hospital beds and dispenses less medical care per capita than any portion of the United States. This is due not to lack of interest, but to lack of income.

Dr. Vance does not offer us generalities. He writes as a trained social scientist and draws his conclusions from a mass of statistical and comparative data of every kind. There are 148 tables and 281 figures which illustrate or confirm every important statement. As the author says in the foreword, "Care has been taken to make the statistical analysis and the graphic presentation as complete and clear as possible with the idea that, in addition to population students, specialists in agriculture, government, industry, health and education may be able to make use of our figures even when they disagree with our interpretation."

The value of the book lies in its mass of information regarding the people of the Southeastern United States. But the author's conclusions should not be disregarded. He believes and argues that the South cannot solve its problems alone, that the conservation and development of the nation's human resources in the South can best be attained by regional-*national* planning. And the nation is as vitally concerned in the development of these resources as the South itself.

No one will claim that this book is light reading. But it is the most complete social study ever made of the Southern people. It is invaluable for reference and should be widely read by those interested in the welfare of the Southeast or of the nation as a whole.

ERNEST TRICE THOMPSON.

THE UNITED STATES MOVES ACROSS THE PACIFIC. *By Kenneth Scott Latourette.* Harper and Brothers, New York. 174 pages. $2.00. Pearl Harbor was not an accident. It was an inevitable consequence of events that run back into the 17th and 18th centuries. It dramatized the westward movement of the American frontier and the countering fact of Japanese imperialistic expansion.

America will not pull out of the Pacific. She is there to stay. We are enmeshed in the responsibility of keeping peace in the East for at least a generation. George Marshall in China and Douglas MacArthur in Japan are symbols of an essentially permanent involvement. With America the record includes: Canton cloth in the early days, missionary entry and sacrifice, Commodore Perry at Yokohama, Hawaii, the acquisition of the Philippines, the Boxer days, the Open Door, Theodore Roosevelt as the peacemaker at Portsmouth in 1905, consortiums, our expedition to Siberia in 1917, the Washington Conference of 1922, Stimson's protest in 1931 regarding the rape of Manchuria, Franklin Roosevelt's "quarantine speech" in 1937, the drive to Singapore and its fall.

Then follows a description of the Far East with which the United States has to do. *China*: her huge size, masses of people, potential wealth, exhaustion; her disunion, individualism, slow revolution, and need of industrialization with necessity therefor of a stable government. *Japan*: her industry destroyed, her preferential position in Far East cancelled; poverty, smouldering nationalism; and for the future her advantageous geographical position, her administrative experience and disciplined unity. *Korea*: an unenviable geographic position between rival nations, historic political ineptitude and inexperience. Manchuria, Formosa, and other portions of the Far East are also described.

Dr. Latourette proposes as integral features of our future relationships with these lands: resolute adherence to our announced ideals for the Far East, such as the Open Door, independence and territorial integrity, impartial justice; avoidance of imperialism; adherence to the hope and processes of the United Nations, assumption under that framework of our full responsibility for this area of the world that claims our peculiar concern; forwarding of the Christian missionary enterprise; frank proposal to Japan of the steps she must take to obtain the withdrawal of the forces of occupation; substantial relief program; free accord of access to trade and world resources; trusteeship (perhaps by Switzerland) for Korea.

As one lays down this little preview of things to come in the Far East, two statements come to mind. One is by Dr. John R. Mott: "We have already done too much if we do not determine to do more." The other is a saying of Confucius: "If the world were in order, I wouldn't bother about it."

H. KERR TAYLOR,
Nashville, Tenn.

RELIGION IN RUSSIA. *By Robert Pierce Casey.* Harper and Brothers, New York. 198 pages. $2.00. What is the status of the Church in Russia at the present time? What role can religion be expected to play in that land in the days which lie ahead. These are primary questions that concern both churchmen and statesmen. Robert P. Casey, Professor in Brown University, gives us the needed background for answering these questions and for understanding the attitudes of the Communists toward religion in Russia up to the present time.

He traces the history of the Imperial Church and also of the Russian sects from Peter the Great to Nicholas II; expounds the anti-religious theory of Marx and Engels and of the Revolutionary leaders; describes the attack on the Church which followed the Revolution and the revival of Orthodoxy that has accelerated its pace since the beginning of World War II, and considers the prospects of religion for the future.

Dr. Casey believes that the policy of the Russian Government is cynical but realistic; that the most important question for the future of religion is whether Russian youth are or will be religious and if so, what form their religion will take. The evidence here is scattered and unsatisfactory. "The survival of the Church, however, depends not only on her own adroit shift of ground, but on the stubborn persistence of religion as a factor in human life. . . . The continued revival of religion will be greatly facilitated by the interest, sympathy and co-operation of Christian countries with whom Russia may stand in friendly relations, but the growth of religion on Russian soil is indigenous and whether circumstances favor the Church or work against her, she has toughened her resistance, disciplined her body, and sharpened her wits for future effort."

One attractive feature about this book is the large use made of pertinent source material.

ERNEST TRICE THOMPSON.

PIONEERS FOR PEACE THROUGH RELIGION. *By Charles S. MacFarland.* Fleming H. Revell Company, New York, London and Edinburgh. 256 pages. $2.50. This book, by the Secretary Emeritus of the Federal Council of Churches of Christ in America and author of many well-known books, is a record and interpretation of the work for peace of the Church Peace Union. This Union, organized and financed by Andrew Carnegie as an inter-faith movement for peace, began in 1914. Of the original board of trustees, selected from those invited by Mr. Carnegie, six are now living,—Arthur J. Brown, who gives the introduction to this book; Dr. MacFarland, the author; Hamilton Holt, William P. Merrill, John R. Mott and Robert E. Speer. Other members of the original board, and those who have taken their places through the years, have alike been noted for their devotion to peace and their search for a satisfactory and workable substitute for war.

One would naturally think that since the two major wars of history have been fought during the lifetime of the Church Peace Union, a book about it would be a confession of failure. Not so. Taking a rapid review of

the peace movement in the 19th century, the author gives ten chapters to the practical efforts of religion to mobilize for a warless world and to the definite and tangible things accomplished, particularly through the Church Peace Union and allied religious efforts. It is a notable record indeed. The atomic age has compelled us to think, not in terms of controlling war, but of building a world neighborhood without barriers, without fear. The Prime Minister of Canada was interrupted during an address on the United Nations Organization by a questioner who wanted to know whether the UNO would be strong enough to prevent the next war, and if not, what the future hope is. To which the Prime Minister replied, "That is in the hands of religion and philosophy. It is beyond the power of the statesmen." Recent events, including the stalemating of world peace, but confirm that opinion and make the contents of this book by Dr. MacFarland of first-rate importance. Ministers, laymen, seeking to keep informed, church groups and peace organizations will find material in this book of indispensable value.

ROSWELL LONG,
Banner Elk, N. C.

RELIGION IN THE STRUGGLE FOR POWER. *By J. Milton Yinger.* Duke University Press, Durham, N. C. xix+275 pages. $3.00. This book by an Ohio Wesleyan sociologist undertakes to give sociological interpretation to certain phases of the history of Christianity in western Europe and the United States. How do religious groups respond to social changes posing problems for faith and policy? More especially, what has happened to Christian standards when challenged by rising capitalism, modern industrialism and war?

The three concepts which are relied upon to bring order out of the welter of happenings are the dilemma of the churches, the church and sect types of response and the social sources of denominationalism. The first stands for the struggle within the life of the religious group between the religious loyalty and engrossing secular interests. The church-type response is to accept the social order in the main and try to control it. This means compromise of ideals but does allow the church to remain in the field as a more or less effective influence. The sect, on the other hand, refuses to give ground and denounces the world, withdrawing from it if necessary. And the reason why one group takes one horn of the dilemma and the other the other is that the church has vested interests in the *status quo*, whereas the sect has less to lose by waging war upon it.

A valuable feature of the analysis is the classification of types of churches and sects, and an interesting conclusion is that religion is strongest when the right balance is made between church and sect tendencies.

The book is exceptionally well-writen and shows intimate knowledge of Christian history and its interpretations. It is an encouraging symptom of

vitality in the sociology of religion field—a field which promises so much of both challenge and help to the religiously minded.

A few critical reactions have been confirmed by re-reading. First, this reviewer does not believe that the "dilemma" has tended to be as inevitable or as conscious as would appear from this treatment. There is so notable a tendency with all of us to see things from the standpoint of what we are doing that in many instances we change our definitions without being aware of it. Second, the book suffers from failure to define explicitly what the Christian ethic is, or even what the author thinks it is. About all he says is that the sects take the Synoptic Gospels literally. In the chapter on war he begins by saying, "We need not attempt to discover whether or not the founder of Christianity was a pacifist," and then implies throughout a lengthy exposition that any deviation from pacifism is the church's concession to the flesh. This makes you wonder if the church-type response is not compromising sometimes with Professor Yinger's understanding of the Christian ethic—whatever that would turn out to be—rather than with its own. Third, the description of the sect seems to identify it with anti-societal, leftist tendencies and hardly describes such sects as the Bible Presbyterians who go the Philistines one better in idealizing the economic and political *status quo*. Finally, while the typology of church and sect may increase one's ability to predict religious behavior, perhaps the more fundamental insight is that people in general read right and wrong in terms of their position in the world's life, their interests and their activities.

THOMAS HANCOCK GRAFTON,
Mary Baldwin College, Staunton, Va.

JUSTICE AND THE SOCIAL ORDER. *By Emil Brunner*. Harper and Brothers, New York. 304 pages. $3.00. Emil Brunner is one of the great theologians of our age or of any age. This book is an attempt on his part to deal with the question of righteousness or justice in the social orler. The foreword is signed at Zurich, Switzerland, in September, 1943. It was written as Swizerland stood an island of sanity in the midst of the colossal struggle of the great powers of the earth. In this sense Brunner is a theologian of our time who speaks like a prophet of old in his call to men to consider the demand for justice in a world at war.

By justice or righteousness Brunner does not mean the faith righteousness which is the theme of the Apostle Paul. He is concerned to deal with the elemental sense of *justice* and to place this demand for justice on a sound theological basis. He rejects the complete individualism in which all men are treated alike. All persons are of equal dignity before God. But man is created for community life, and community involves dependence and differing rights and obligations. The specific illustration of this is the family, in which man and woman supplement each other and the rights of the child are different from the rights of the adult.

The first part of the book is Brunner's attempt to work out his theory

of justice. The second part is his attempt to apply it to the various institutions of society. We do not have to agree with him at every point to feel that there is much that he has to say in this volume which has tremendous significance for the modern world. It should be read by ministers and especially by politicians and statesmen. We cannot always say in advance just what the requirements of justice are. But Brunner throws a flood of light on such troubled questions as justice within the family, including the rights of children, just interest, a just reward for labor, justice in the political order. (He gives the best discussion I have seen of the prohibition of interest in the Old Testament.) Particularly timely is his understanding of the balance between the rights of community and the rights of the individual. It is here that we chart a true mean both in economic and politics between Jeffersonian individualism and the totalitarian state. Readers of this volume in America will be interested to see that Brunner even in 1943 sees the complete denial of justice just as much in communistic Russia as in Fascist Germany. Europeans are much more realistic in their thinking here than Americans. The United States has at present a great opportunity to demonstrate within the framework of the democratic state the balance between the rights of the individual and the rights of community which creates a just state.

HOLMES ROLSTON.

FOUNDATIONS FOR RECONSTRUCTION. *By Elton Trueblood.* Harper and Brothers, New York. 109 pages. $1.00. Seldom has so valuable a book appeared in so small a compass. Simple, clear, cogent, interesting, profound in its thought yet plain as the Proverbs, it is concerned with the philosophy of civilization, seeking to discover the necessary planks on which civilization must be rebuilt if it is to endure. The situation we face is simple: "The only answer to atomic power is moral power." For our new and appalling time the relevance of the Ten Commandments is shown in a positive, fresh way. Without forcing any artificial meaning upon these fundamental laws, vital implications of each of them are shown to be true. On the first commandment the thesis is that the entire doctrine of the rights of man is theological in origin and is not intelligible otherwise. On the second, mere tolerance is stupid, and tolerance of religion often is only a form of contempt. On the third, the worst blasphemy is not profanity but lip-service; a faith not taken seriously may be actually worse than none. On the fourth, the man who thinks he can be religious without aid or comfort from the church is committing the "angelic fallacy." Angels might worship as well among the hot-dog stands as at the altar, but men cannot. Critics of the church are not wrong in seeing that the church has sins but they are wrong in their implied flattery of the non-church people. "The awful truth is that the sinners are quite as bad as the saints, and sometimes worse." "The sober fact is that the Christian churches and the Hebrew synagogues are the only organizations in our civilization whose

primary purpose is to keep alive the moral and spiritual principles without which a decent world is impossible."

To canvass the whole book might spoil it for you. You can read it in two hours; but you will be thinking about it for years.

KENNETH J. FOREMAN,
Davidson College, N. C.

NOW IS THE TIME TO PREVENT A THIRD WORLD WAR. *By Kirby Page.* Published by the author, La Habra, California. 250 pages. $2.50 (paper bound edition, $1.00). Kirby Page is still a pacifist, still a great Christian, with a burning passion for justice and brotherhood. In this book are some paragraphs with which only a pacifist will agree; there are many more which all intelligent Christians will endorse. Mr. Page shows how far we have traveled from the days in which the Christian conscience was shocked by the first Zeppelin raid over London in January, 1915, and pictures vividly what war is like in our present atomic age. In his chapter on "Imperatives of World Peace" he gives us a masterly analysis of the world situation and offers many helpful suggestions as to what we must do if we are to avoid World War III. Tracing the origins of World War I and II he has called our attention to some forgotten facts which we should not allow to slip from our memories. He does not excuse the policies of Germany and Japan or the present policy of Russia. But he does help us greatly to understand their point of view. In the estimation of this reviewer he presents only misleading half-truths when he says: "Step by step, day by day, wisely or unwisely, he (Roosevelt) led the American people into the economic war, then into the shooting war, and on to Pearl Harbor."

The book is worth owning not only for its insights but also for its accumulation of facts, and for the many quotations which it contains.

ERNEST TRICE THOMPSON.

WORLD ORDER: ITS INTELLECTUAL AND CULTURAL FOUNDATIONS. *Edited by F. Ernest Johnson.* Harper and Brothers, New York. 238 pages. $2.00. This volume is a series of lectures given at The Institute for Religious Studies established at the Jewish Theological Seminary of America by means of a gift from Lucius N. Littauer, Esq. The purpose of the Institute is to enable ministers of all faiths to study under the guidance of scholars in various fields, representing different religious groups. There are eighteen lectures by as many lecturers, each chosen because of his ability and interest in the subject. There is the recognition on the part of all the speakers that the world has been rediscovered and the mind of man will have to learn to think of it as one world. There are many thoughts and practices to be changed if the ordinary person is to become a world citizen. The educator, the philosopher, the sociologist, the jurist, the psychologist, the economist, the administrator, the rabbi, the priest, and the Protestant preacher, all have suggestions to make and ideas to show us the way toward world

order. The Church has been at work and Christians at their best have been thinking of the world as a parish. A new imperative urges us on to the enterprise of conquest in Christ's name. Such a volume as this lets us see the missionary work of the Church in a new way. It brings us to see what we need to do at home if we are to offer hope for the new age of world order. Here is a splendid type of "background reading" for considering the mission of the Church today. To be sure, some of the lectures are more appealing than others, but on the whole it is a worthwhile volume. If you do not want to start with the first lecture, "Collaboration for World Order" by Finkelsteing, you could start with "The Task of Cultural Rebuilding" by Dr. Pitrim A. Sorokin. Although there is a unity of thought in the book, each lecture is separate and distinct.

JAMES W. JACKSON.

THE CHRISTIAN PATTERN. *By Hugh Stevenson Tigner.* The Macmillan Company, New York. 80 pages. $1.50. This is a little book of seven short chapters packed full of searching questions and wise observations about the Christian pattern of life. The author holds that the Christian life is a God-centered pattern of faith and action, which he treats under five heads: worship, thanksgiving, humility, service (or sacrifice), and love. Acknowledging that these are familiar and hackneyed words, he sets out to discover the "fathomless wealth of meaning they contain, when pried into." Assuming the basic Christian doctrines of the Atonement and the Work of the Holy Spirit without directly referring to them, he describes the difference which would be made in the individual life and in the life of men in their relations to each other if Christians were really Christian.

STUART R. OGLESBY,
Atlanta, Ga.

SEEKING TO BE CHRISTIAN IN RACE RELATIONS. *By Benjamin E. Mays;* SENSE AND NONSENSE ABOUT RACE. *By Ethel Alpenfels;* KNOW THEN ACT. *By Margaret C. McCulloch.* The Friendship Press, New York City. 48 pages each. Each, 25 cents. These three booklets are offered by the Missionary Education Movement as the official study books for young people on race relations. The first, by Dr. Mays, presents the great Christian principles which should guide us in our interracial living; the second, by Miss Alpenfels, presents scientific answers to questions about the various races; the third, by Miss McCulloch, tells of some things we can do to improve race relations in the United States and Canada. Each booklet is admirably adapted to its purpose.

E. T. T.

THE NEW LEVIATHAN. The Earl Lectures *by Paul Hutchinson.* Willett, Clark and Company, Chicago. 233 pages. $2.00. The New Leviathan is the State, to which modern man looks increasingly for the ordering of all of life and every life. Modern men look thus to the state because they want security. But the cost which they do not recognize is slavery. Paul Hutchinson writes earnestly, vigorously to warn us of this danger, to awaken

us to the varied forms in which this menace threatens the future, to demonstrate how swiftly "this issue of the power of an omnicompetent state has become a matter of life and death for men's liberties and for the liberty of the Christian church."

In support of his contention Mr. Hutchinson points to the new and serious threats which have arisen to religious liberty in many parts of the world and even in our own land. He shows how the issue becomes acute in times of war and how continuously it bears on the missionary enterprise of the Church as it comes in contact with the colonial systems of the present day.

"The fundamental criticism of the totalitarian state made by the Christian church is directed against its claim to moral authority. It is the perversion of ethical values which declares that 'the good is that which is good for the state,' which brings all religion in the Judeo-Christian tradition into antagonism with all such modern conceptions of the state. . . . It is this very attempt to identify the interests of the state with the good, the right, the true, it is this effort to make ethical values a by-product of state policies, which constitutes in the eyes of the churches the blasphemy of Leviathan."

Dr. Hutchinson offers a number of constructive suggestions as to the way in which the Church can meet this central issue. In connection therewith he discusses the Church's role in politics. "The only type of political 'pressure' which the Christian church can employ legitimately and successfully," he contends, "is moral pressure on its members, and on such other individuals as may be within the reach of its influence, to act as citizens on the highest levels of citizenship they can conceive."

Dr. Hutchinson discerns one of the greatest dangers to the Church in the complete secularization of our public schools. The seven suggestions he offers for the meeting of this threat should be read and carefully pondered by all ecclesiastical leaders. And so should the book as a whole. If Dr. Hutchinson's central thesis seems a little extreme, it will seem less so when we see the problem in its total dimensions. Certainly no minister should be unaware of the danger to which Dr. Hutchison so clearly points or fail to consider the counter measures which he advocates.

ERNEST TRICE THOMPSON.

THE MINISTER AND THE MINISTRY. *By Walton Harlowe Greever.* Muhlenberg Press, Philadelphia. 80 pages. 75 cents. The book contains six brief chapters on the life and work of the minister and his relations to his work and to the church he serves. It was prepared primarily for ministers of the Lutheran Church and its contents had been delivered as lectures in five Lutheran Seminaries at the time of publication. The chapters entitled "The Minister and 'Movements'" and "The Minister and Menaces" are the most rewarding of the book to non-Lutheran readers.

STUART R. OGLESBY.

WINNING MEN—STUDIES IN SOUL WINNING. *By John Timothy Stone.* Fleming H. Revell Company, New York. 108 pages. $1.50. In this series of lectures delivered at the San Francisco Theological Seminary Dr. Stone has made his most valuable contribution to the primary interest of the Church. The divisions of his book indicate how he has dealt with the very heart of soul winning: Christ's Method and That of the Early Church; The Evangelistic Appeal Today; Methods and Invitation; Personal Experiences and Testimonials; Following Up.

One of the best services rendered in this book is Dr. Stone's making us acquainted with earlier influences that led him to place such an emphasis on winning the lost to Christ—a book by Dr. Bonar, a classmate of Robert McCheyne, which, says he, "stirred me to my depths," the hearing of H. C. Trumbull, a rather intimate association with D. L. Moody when he was at the zenith of his power, and contact with such men as John R. Mott, Robert Speer, Charles Studd and Wilfred Grenfell. With such contacts he was brought "to the firm conviction that a man's ministry could be vitalized ONLY as he won others to Christ." In those same eventful years two significant Scriptures laid hold of his heart strings, "The soul that sinneth shall die" and "There is none other name under heaven given among men whereby we must be saved."

In this generation there are few ministers who have enjoyed a richer and more varied experience in contacting men for Christ than has Dr. Stone. The story of his approach to Dr. Ecke, a physician, and how this doctor in turn brought more than a hundred people to the Saviour is one that thrills your soul. Pastors will find in this book not only gripping illustrations of personal work but an urge to go and do likewise.

It was the author's happy privilege to set many, many other people to this same glorious task. The ministry of his Invitation Committee is told with helpful information and stimulating purpose. This pastor, who buttressed his recruiting with a group of men who met regularly over a period of years to secures names of the unchurched and to report upon the interviews conducted, writes of how he could look down in his congregation and be challenged to preach with all the earnestness of his being as he saw these people without Christ who had been brought by his workers. During the twenty years of his pastorate in the Fourth Church, Chicago, as many as three thousand people were won for Christ by those whom he trained in this the highest of all arts. This new book is a beautiful blending of his own marvelous experience and the experiences of those whom he inspired and trained to be fishers of men.

Today when the ministry is becoming more alert to the vast wealth of the lay power of the church these messages, from a half century of a joyful and fruitful ministry in behalf of the lost, will get a ready and responsive hearing.

H. H. THOMPSON.

I WANT TO KNOW. *By Chaplain and Mrs. John W. McQueen.* John Knox Press, Richmond, Va. 96 pages. 25 cents. This excellent little book is designed for study in the regular meetings of men and women of local churches, but it is also an admirable handbook of information about the Presbyterian Church in the United States. It is concerned with the answer to four questions: (1) How did my church begin? (2) What does my church teach? (3) What is my church doing? and (4) What is my part? These four questions are answered in twelve brief chapters, supplemented, at the close, with suggestions for programs and worship for each chapter. The book is also made more usable by a bibliography for those who wish to engage in further study along any of the lines indicated. Since the men and women of the Church must be depended upon to help our youth with their program, one wishes the authors might have included in this handbook an outline of the Church's new youth program. This is not to be construed as a criticism of a splendid work, excellently written and readily adapted for a wide use.

ROSWELL LONG.

HOW YOU CAN HELP OTHER PEOPLE. *By Samuel M. Shoemaker.* E. P. Dutton and Company, New York. 189 pages. $1.75. The author has had a long and fruitful ministry in the field in which he writes. One has the feeling that the book possesses honesty, practicality and wisdom and that these virtues arise out of many failures and more successes thoughtfully remembered.

A great many people need help, need it so badly that they will seek it from anyone whose competence and discretion is trusted. The minister has a grave responsibility to be of servcie in this field. Not only does he have access to the intimate areas of the lives of many; he also has at his disposal the Christian gospel which more often than not is the only effective means of achieving new lives for old.

What it takes to help people—the self-discipline, the understanding, the moral integrity, the genuine love for people—is given ample treatment. There is an illuminating chapter on "Helping People to Keep Normal" which will prove quite helpful. Separate chapters are devoted to helping the physically and mentally sick, the fearful, the defeated and the conscientious and the self-deceived. There is good balance between the enunciation of principles and procedures to be followed and actual case studies. So varied is human nature, you may not find your problem dealt with. But you will find much to stimulate and guide your thinking. This is a valuable book.

JOHN A. REDHEAD, JR.,
Greensboro, N. C.

DISCERNING THE SIGNS OF THE TIMES. *By Reinhold Niebuhr.* Charles Scribner's Sons, New York. 251 pages. $2.50. This book is composed of ten sermons by Dr. Niebuhr which were preached in American colleges and universities and later revised and elaborated. In it you have this gifted

author, in many ways, at his best. He shows what great preaching can be. It is Biblical, not just taking a text as a jumping-off point, but exegetical, drawing out the rich meaning of the Scriptures and applying it to life. If a minister wishes to see a master correctly handle a text, he can find it in Niebuhr's sermons. It is contemporaneous preaching, facing squarely up to the problems of the present. The author does not blink facts but faces truth realistically, and he is not afraid to look straight at life as it is. It is the preaching of a scholar who knows theology, philosophy, psychology and history and has the ability to make this knowledge concentrate on the immediate problems under discussion. It is preaching in line with distinguished predecessors, for, like the prophets of the Old Testament and the apostles of our Lord, he believes that God is concerned with the whole of life. He does not neglect the individual, but he speaks to society, to the nations and to the world. Dr. Niebuhr recognizes that reality is never simple. Human nature is a complicated mixture of good and evil. Ethical principles cannot be simply stated as good and bad, for most frequently they are relative and in our human situation the best we can do is a compromise. The truth about man, reality and God often can be stated only in paradox.

Here is the preaching of a man of great faith. He believes in a God who is in control of this universe, in a Saviour who can redeem from sin, and in an eternity where the frustrations of time will be overcome. It is the interpretation of the Christian gospel by a thinker for his contemporaries who puts the historic problems in new dress, the old hopes amid new distresses, the abiding truths with contemporary applications. As the author succinctly says, his primary theme is "the relation of the historical to the trans-historical elements of the Christian faith." It is the clearest, finest bit of preaching this reviewer has seen appear in print for a long time.

HUNTER B. BLAKELY,
Queens College, Charlotte, N. C.

THE TWO-EDGED SWORD. *By Norman F. Langford.* The Westminster Press, Philadelphia. 194 pages. $2.00. The author of this volume of twenty-one sermons is one of the younger generation of ministers in the United Church of Canada. Incidentally, the record of his scholastic training indicates an intellectual background which the quality of his sermons seems to confirm. While the sermons are not intended to constitute a systematic treatment of any particular subject, explains the author, they do follow a certain pattern in their arrangement. "The first sermons are concerned with the tension between the Word and the world. The thought then turns to the Church: first, in respect to its relationship to the world, and then more specifically in terms of the inward life of the Church. The inward life of the Church naturally merges with the inward life of the Christian individual, and this latter subject leads to an unfolding of the doctrine of the Resurrection." This young preacher has one eye firmly fixed on the Word and

the other clearly focused on contemporary life, and to his credit he shows no symptoms of being cross-eyed. His manner is straightforward, his analyses are clear, his faith seems well-grounded. His notes of judgment are strong and penetrating, but the overtones of hope are clear and refreshing. These are good sermons.

JOSEPH B. CLOWER, JR.,
Morganton, N. C.

WHOSE LEAF ALSO SHALL NOT WITHER. *By James M. Lichliter.* Abingdon-Cokesbury Press, Nashville and New York. 187 pages. $1.50. This is a volume of sermons by an Episcopal minister. The author is a young man who graduated *magna cum laude* from Harvard in 1933. After further study at Union, New York, and Alexandria, Virginia, he served in St. Louis and Columbia, Missouri, and is now rector in Webster Grove, Missouri. His sermons are vital and vigorous. They reveal a mature grasp of truth in the light of our present world needs. The manner of their expression is pleasing. One gets the impression it would be an inspiring experience to sit under this man's preaching.

JOHN A. REDHEAD, JR.

JESUS CHRIST OUR HOPE. *By Dr. Walter A. Maier.* Concordia Publishing House, St. Louis. 289 pages. $1.75. In seventeen ringing messages, Dr. Maier, militant Lutheran Fundamentalist, presents the messages brought through an international hook-up in the twelfth annual Lutheran Hour, October, 1944-January, 1945. He denounces unsparingly the evils of our day,—worldliness, secularism, modernism, unbelief, marital infidelity, etc. With all the fire and fearlessness of the founder of his Church, he attacks ecclesiastical disloyalty and national sins. I find something both challenging and stimulating in his sermons, which are strong diet for the palates of the milk-and-water Christianity of our day. There are many who will not like Dr. Maier's preaching. But "by their fruits ye shall know them," and his preaching produces converts which less evangelical and evangelistic preaching does not. The book also contains excerpts from 168 letters from all over North and South America telling of persons led to Christ by these broadcasts and of the blessing they brought.

ROBERT A. LAPSLEY, JR.

WHEN LIFE GETS HARD. *By James Gordon Gilkey.* The Macmillan Company, New York. 138 pages. $1.50. Readers of Dr. Gilkie's sermons can well understand why his Sunday morning congregations are among the largest in New England. His messages are clear, direct, understandable, and they deal helpfully with the problems of every-day living. He is a master of sermonic illustration and what he has to say is interesting. The sermons in this volume were delivered in war time, but the problems discussed are basic and they will persist with equal intensity during the post-war period. When Your Faith Falters, When You Face Uncertainty, When

You Have Too Much to Do, When You Must Make Adjustments, When You Meet a Permanent Frustration, When Death Takes Someone You Love, and When You Reach the End of Your Resources, are some of the most helpful topics. One could wish that the gifted minister of South Congregational Church, Springfield, Massachusetts, had a stronger evangelical note in his published sermons, but for his practical Christian helpfulness to a great multitude we can be deeply thankful.

MARION A. BOGGS,
Hot Springs, Ark.

BEST SERMONS. *G. Paul Butler, Editor.* Harper and Brothers, New York. 316 pages. $2.75. This is the second volume of an anthology which is to become an annual publication. It contains fifty-two sermons delivered between Easter, 1944, and September, 1945, by Protestant, Roman Catholic and Jewish preachers in the United States, Canada, Australia, Switzerland and England. Invitations went to ministers of 252 denominations and five thousand responded. The editor was assisted in making selections by ministers of the three faiths, his Protestant Committee, consisting of Paul E. Scherer, Joseph R. Sizoo and Ralph W. Sockman. Southern Presbyterians are well represented with a sermon by Ansley C. Moore, of Mobile. Each sermon is preceded by a biographical sketch, an interesting personal glimpse of the author.

The book offers a splendid cross-section of contemporary preaching. Some of the sermons are great and some are mediocre. But above all else there is variety, enhanced for the Protestant by the inclusion of Roman Catholic and Jewish discourses. If the writer were buying one book of sermons, this would be his choice.

The editor invites clergymen of all faiths to send sermons for consideration for volume three. Any sermon preached between October 1, 1945, and September 30, 1946, will be acceptable and can be mailed to G. Paul Butler at the above address.

JOHN A. REDHEAD, JR.

SERMON NUGGETS IN STORIES. *By William L. Stidger.* Abingdon-Cokesbury Press, Nashville and New York. 150 pages. $1.50. This is the third volume issued by Dr. Stidger of this same type. The popularity of his 1942 publication, *There Are Sermons in Stories,* led to the publication in 1944 of the second book, *More Sermons in Stories. Sermon Nuggets in Stories* now follows. With a genuine flair for recognizing a good story and an unusual ability to make it count for driving home a spiritual truth, Dr. Stidger presents here an entire volume of good stories, most of which are about a single page in length. These stories will be of great interest to all preachers; many of them can be used to advantage as Dr. Stidger uses them; and many others will furnish the pattern for finding and adapting similar stories from one's own experience. If the students in the author's classes at Boston University School of Theology, where he has been teach-

ing preaching for the past eighteen years, follow his use of stories, their sermons will never be dull or otherwise uninteresting.

CHARLES HADDON NABERS.

66 MORE MODERN PARABLES FOR YOUNG FOLKS. *By John Henry Sargent.* W. A. Wilde Company, Boston. 132 pages. $1.50. A collection of brief sermons for children (hardly "young people"), each one with text, prayer and Scripture. These have been used with success in church schools and are suggested as helpful to parents for the children's bed-time hour.

TOGETHER. *By Twelve Men.* Abingdon-Cokesbury Press, Nashville and New York. 125 pages. $1.00. This interesting little book is written by the following twelve men: Rufus M. Jones, Frank Laubach, J. Rufus Moseley, E. Stanley Jones, Glenn Clark, Walter Judd, John G. Magee, Samuel M. Shoemaker, Starr Daily, Abraham Vereide, Glenn Harding, Howard Thurman. This group includes a professor of philosophy, a converted criminal, a member of Congress, two missionaries, two Episcopal clergymen and a Negro educator. By no means the least remarkable fact about the book is that out of such diversity there should come unity of conviction and a fellowship of fervent love.

These men, for the past four years, have met in Washington to pray and counsel with one another. They have been drawn together by the interest of friendship and their mutual concern for the spiritual crisis which is upon us. The original call which summoned them together contained this conviction: "If we prayed together long enough we should find certain common objectives; and if we prayed some more we should agree upon certain methods that can be helpful to all; and then if we prayed still more we should be enabled to find a program which might be the general aim of us all alike."

The twelve messages are direct, simple and urgent. Although all of the men are not members of the Society of Friends, the rich flavor of this interpretation of Christianity is most apparent. All agree in the conviction that the next few months are crucial. Many conditions are like soft concrete which can be shaped now but if neglected will harden into a pattern of life which will prove disastrous. America and American Christians have a grave responsibility. Frank Laubach says, "Three-fifths of the human race are in deeper poverty, hunger, depravity, ignorance, fear, and despair than exist in any slums in the United States." Dr. Rufus Jones, the editor, says, "What I ask is that in the cities and in the rural regions of our land the Church—the churches of all denominations—shall become the organ and carrier of a fresh, creative message in the terms of the present hour, a message that shall break the drift of materialism, which for the major scientists of the folio type is, I believe, already broken."

CARL R. PRITCHETT,
Davidson, N. C.

THE PEACE THAT IS LEFT. *By Emile Cammaerts*, Professor of Belgian Studies in the University of London. Harper and Brothers, New York. 150 pages. $2.00. This is a collation of meditations on the theme of peace, though less unified than the theme might indicate, for by "peace" is meant sometimes the soul's serenity, sometimes international peace. As an expression of intensely personal religion the book is beautifully written, reverent, evangelical, and will be helpful to many a disturbed yet serious mind. Interesting special features are the prayers which end the chapters, and the running commentary taken from letters of the author's daughter, Jean, to whom the manuscript was submitted as it was being written. Being young she sometimes differs from her father, and the reader may find himself at times agreeing with the footnotes as against the text. A mystical insight characterizing this as Cammaert's other writings reminds one strongly of Thomas à Kempis. Memorable and musical passages abound.

With a writer so warm and spiritual one hesitates to take any issue. Some criticisms might be merely about his use of terms, as when he says "ideal" is a "weak word which ought to be struck from the dictionary of reasonable people"; or when he quibbles by saying that "God does not need man's help, but he needs man's decision to use the means which he puts into his hands." More serious from an American Presbyterian's point of view is the writer's typical "continental" quietism and pessimism. He is doubtful whether any progress in Christianity has been or will be made. To him "no spiritual recovery seems possible" in western Europe. He seems not to understand the Christians' power and freedom in America and doubts "whether any State ever contained or could contain a majority of active Christians ready to mould their beliefs into a practical political programme." This is to ignore results which have actually been achieved by Christians in society.

KENNETH J. FOREMAN.

GUILT AND REDEMPTION. *By Lewis J. Sherrill.* The Sprunt Lectures at Union Theological Seminary, Richmond, Va. John Knox Press, Richmond, Va. 254 pages. $2.50. Dr. Sherrill has given us the most thorough, the most balanced and the most satisfying treatment of the problem of guilt that I have read. Most modern literature on this subject is disappointing, either because of an inadequate conception of guilt or because of its failure to recognize Christianity as the supreme cure. The author's penetrating and realistic handling of the fact of guilt and its "outcroppings" leaves little to be desired. His conception of guilt is the "radical" conception of historical Christianity. One does not find here any dilution of guilt's power to disrupt the personality, to wreck human relationships and to separate men from God.

Release from the fact and feeling of guilt lies in psychotherapy and religion. Both are needed—Deity as well as therapist. Some relief from the sense of guilt can be had by entering a "dynamic but controlled relationship

with the therapist," but the supreme remedy is Christianity. The gospel offers to all men everywhere what the psychiatrist can offer only a few. Dr. Sherrill's review of how our "breath-taking religion" delivers men from the cause and feeling of guilt is both scholarly and heart-warming.

In writing this book Dr. Sherrill has met a real need. It will strengthen the bond between psychiatry and religion and enrich the literature of spiritual counselling The book is a classic in its field and should be studied by every person, minister or otherwise, who desires to be a healer of souls.

WILLIAM M. ELLIOTT, JR.,
Dallas, Tex.

PRAYER, THE MIGHTEST FORCE IN THE WORLD. *By Frank C. Laubach.* Fleming H. Revell Company, New York. 95 pages. $1.25. The author of *The Silent Billion Speak,* a fascinating discussion of the literacy campaign throughout the world, has given us a discussion of prayer from an essentially practical standpoint. Dr. Laubach is not as much at home in this field as in his chosen work of promoting literacy. The book is poorly planned, the materials seeming to be rather hastily compiled. His figures of speech in the description of prayer are not too apt and tend to confuse the material with the spiritual. The phrase "swishing prayers at one another and the world all day" is not too appealing. It is doubtful if spiritful potency can be measured simply in terms of the number of people praying, as the author suggests. Mechanical methods, such as whispering the name of Jesus at every person who comes to memory, leave much to be desired.

Despite these criticisms, the book has many helpful features. The intense sympathy of the author with human need throughout the world is apparent on every page. He feels that prayer is the most potent force in meeting this need. In its telepathic aspect prayer may be useful in opening closed minds to the influence of God and thus bringing about transformations in human attitudes and relationships. Both in his motives and in ends sought Dr. Laubach is thoroughly unselfish and most challenging. It is evident that his own life of prayer has been rich and full.

JAMES R. BULLOCK,
New Orleans, La.